

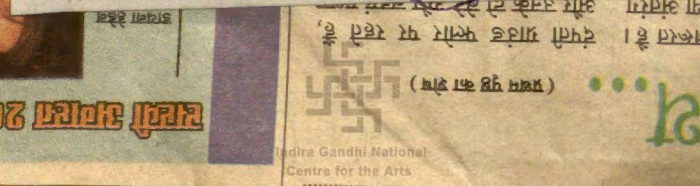
Pañcha suttam of an unknown  
ancient Writer - Edited with  
Sanskrit rendering, Introduction,  
Notes and Translation in English  
by V.M. Shah.

(Prākṛta Granthamālā No. 3),  
Ahmedabad, 1934.

Jainism

1428

10



परंपराओं का ज्वाला जल रहा है। फिल्म बूम में  
अभिनेता के साथ कार्य करने को वह अपना  
सौभाग्य मानती है। हालांकि उन्हें इस बात की  
शिकायत है कि फिल्म बूम की लोगों ने सेक्सी  
और फूहड़ समझा। वह कहती हैं कि फिल्म भले  
ही न चली हो लेकिन उन्हें संतोष है कि उन्हें  
जैलरी का शिखर की कहना है कि  
कैटरीना का कहना है कि  
जैलरी की खरीदारी में  
अगर कभी कोई बहिष्कार  
आती है तो यहाँ भी खरीद  
जैलरी की शिखर की कहना है कि

2008-0118

107

Bill No. 2/07-08

PRĀKR̥TA GRANTHAMĀLĀ NO. 3  
THE PANCASUTTAM  
OF  
AN UNKNOWN ANCIENT WRITER

पंचसुत्तं

  
Edited

Indira Gandhi National  
Centre for the Arts

With Sanskrit rendering, introduction  
notes and Translation in English.

By

V. M. Shah M. A.

Professor of Ardha-Magadhi

M. T. B. COLLEGE, SURAT

1934

1428



# THE PANCASUTTAM

OF

AN UNKNOWN ANCIENT WRITER

पंचसुत्तं

Edited

With Sanskrit rendering, introduction  
and notes in English.

कोशिका विद्या भवन

पोस्ट बाक्स नं. ६६, वासणजी,

By


V. M. Shah M. A.

Professor of Ardha-Magadhi

M. T. B. COLLEGE, SURAT

1934

Published by : Shambhulal Jagashi  
Gurjar Granthratna Karyalaya,  
Gandhi Road :: Ahmedabad

	<b>KALANIDHI</b>
	Rare Book Collection
	ACC No.: R-118
IGNCA	Date: 24.3.08

First edition

DATA ENTERED

Date 27/06/08

Printed by : Mulchandbhai Trikamlal Patel  
At the Suryaprakash Printing Press  
Pankornaka :: Ahmedabad.

SANS

294.482

PAN

( All rights reserved by the editor & publisher )



# Introduction

This edition of the Pancasuttam is primarily meant for the students of the Intermediate Arts class who offer Ardha-Magathi as their second language at the examination. The text is very small and the language is extremely easy, but the contents are highly important. To my knowledge, only one printed edition of this book is available, and that is by Prof. Upadhye. The students were in need of another edition with fuller notes and explanation. To supply translation is against my principle and again it would not be of great importance in books like this. I have given the Sanskrit rendering of the text instead, which would help the reader much. It is sometimes very difficult to render certain words into correct English and give the exact meaning in it. It can however be expressed with advantage in Sanskrit. Hence I have quoted हरिभद्रसूरी's commentary as far as possible in the notes. The students are expected to make a judicious use of it.

The title Pancasuttam indicates that there should be five Sutras. The term sutra is not very clearly used by the Jain and Buddhistic writers. It does not mean an aphorism or short

sentence laden with deep sense in the present work, but it means a section containing many concise but important sentences with necessary explanation and extraneous advice. The sections are closely connected with each other. The title of each is quite significant. So the work seems to be one whole composition with five divisions linked together and hence the fruit of possibly one man's labour. But the nature of the work is such that different authors could write separate sections and they might have been connected together later on. At the first thought, one would be led to imagine from the title that the book consists of five disconnected sutras, but it is not so. Sutra is thus defined in the Sanskrit English Dictionary by Mr. Apte:

स्वल्पाक्षरमसंदिग्धं सारवत् विश्वतोमुखं ।

अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः ॥

All these requirements of the sutra are not fulfilled here. Only one, the first necessity of अल्पाक्षरत्व—brevity is supplied to some extent.

In the विशेषावश्यकभाष्य again, it is thus defined:

अल्पगद्य-महत्यं बत्तीसादोसविरहियं जं च ।

लक्षणाजुतं सुतं अद्वि य गुणेहि उववेयं ॥ and the सूत्र  
“उत्पादव्ययधौव्ययुक्तं सूत्र” is quoted as a type. It



should be free from thirty two faults and possessed of eight merits. Further in the same book we find Sutra as a synonym of Pravacana explained as under:

सिचइ खरइ जमत्थं तम्हा सुत्तं निरुत्तविहिणा वा ।

सूणइ सवइ सुव्वइ सिव्वइ व सरण व जेणत्थं ॥

Looking to all these definitions of Sutra we find that the Sutra of the present work does not fully follow any one of them. Really speaking it is a misnomer in the case of Jain and Buddhistic works. Any way, there are not five Sutras only, but five sections of Sutras here.

The whole book serves the purpose of a guide to one who aspires for liberation. Just as rivers meet the ocean, in the same way the paths pointed out by the selfless and high-souled persons lead to the palace of perfect bliss. All those rivers cannot be of equal length and speed. Some may be short and quick, while others may be long and slow. The roads leading to perfection are varied. By complete renunciation one can easily, independently and quickly reach the goal. By partial renunciation however one can get liberation after a long time. Religion with its sub-divisions of charity, good conduct, penance and mental purity can be practised in these two ways. Scriptures always enjoin the

first. The second is for the weak-souled people. In the present work that short and sure path is pointed out. The first two sections deal with the two stages leading to the acceptance of asceticism which is treated in the third. The fourth section refers to its thorough practice and the fifth section describes the state of the liberated souls and shows that liberation is the fruit of asceticism. This path cannot be followed by many people and therefore the author does not like to preach it to the undeserving. That will be the true favour and compassion for them. He says in the last section:—"न एसा आणा अजेसि देया", "तयणुग्गह्वाए" and "एसा करुणत्ति बुद्धइ". It may be charged that the book is meant for monks only, but there is not much truth in the charge. Although the ideal placed before the reader is that of monkhood, the duties of the laymen are not neglected. The minor vows (अणुव्रतस) are prescribed for them and a very sober path of discipline is fixed. They have to achieve spiritual progress and practise austere penances. The layman should censure the evil in him and do righteous deeds. He should seek the shelter of the four dignitaries.

The first chapter is of general importance. It is useful to both a layman and a monk. It commences with the usual salutations to the con-



querers ( जिन ) and their statement regarding soul, worldly existence and Karmas. The soul is associated with Karmas from times immemorial. They are the cause of its wandering in various existences. They multiply miseries. That chain of wanderings can be cut off by true religion which can be obtained by alienating oneself from sinful karmas. It can be done by cultivating the peculiar kind of mental attitude. One should seek shelter in अरिहंत-सिद्ध-साधु and धर्म, censure and repent for past evil deeds of various kinds in the presence of the revered preceptor and resolve to behave meritoriously thereafter. This brings great peace of mind. It should be practised thrice everyday. He should think of the true nature of each dignitary, appreciate the merits and try to elevate himself spiritually. He should create great fondness for the commandments of the Jina and with apt reverence towards them, he should carry them out thoroughly. He should form the habit of looking at all with an eye of equality. He should be always anxious to apologise for transgressions and offences, conscious or unconscious. With a vow not to practise evil he should always strive to do good with great respects towards the Jinās who are the only benevolent friends. He should prove his fitness to serve and follow them. He

should realise his own weakness and folly. He should know what is beneficial and harmful. Knowing this he should remove his weakness and folly, avoid the sinful and finally adopt what is beneficial. Thus by true knowledge meditation and practice the bonds of in-auspicious karmas get loosened and destroyed in due time. They become less dangerous and non-recurring after destruction. The auspicious karmas at the same time come into operation, get stronger and yield the happy fruit like the medicine which is properly prescribed and administered. This is the beginning of the course of conduct which would end the worldly existence. Hence it forms the first section of the text. Its title implies two things (1) destruction of sins, and (2) the acceptance of the seed of merits; i. e. सम्यक्त्व—faith in the true god—preceptor and religion. It ends with the pious wish “सुहिणो भवन्तु जीवा.”

In the second section, further course of conduct is pointed out to the man who has passed over the first stage of faith and devotion. The second stage in his spiritual advancement is that of adopting the five partial vows of a householder. They are (1) to abstain from causing injury to living beings; (2) to avoid false speech; (3) to stop taking things which are not freely



and willingly given; (4) to abstain from sexual intercourse; and (5) abscension from possessing property. A layman cannot fully practise these vows. His first vow amounts to non-injury to moveable living beings only. The fourth vow allows him sexual dealings with his own wife.

The fifth vow requires him to put a limit to all his possessions. He should fix the nature and number of his possessions. Having accepted these vows he should practise them and be always prepared to execute the orders of the Jina. These holy commandments are the true charm, incantation, medicine and desire-yielding tree. He should avoid the company of irreligious friends and form religious habits. He should not censure faith. Want of righteousness is the greatest evil, blindness and source of calamities. Righteous conduct to him is like a guide to the blind and a donor to the poor. He should bear great respect for it. His conduct should be quite in conformity with his vows and the activities of his mind, body and speech should be pure. His undertakings should not be such as would mar his spiritual progress. He should avoid the extremes of passions and treat all living beings as he would do himself. At all cost, loss of life should be avoided by him.

In short and simple sentences he is instructed as to what he should do and what he should not do. His income should be wisely and proportionately utilised in charity, enjoyment, retinue and hoarding. Always kind to his servants he should oblige and help them. It is his duty to protect and maintain them. He should be always alert and careful in the performance of his duties. He should consider the consequences of his actions and be ever mindful of the surroundings. All things should be practised according to the rites. Absorbed in meditation he should keep awake at night and think deeply of his time, age and duty. Pleasures of senses are worthless and transitory, always ending in miseries. Death may occur any time. Its arrival cannot be known beforehand. It cannot be prevented. Religion is the only medicine to cure that disease of death. A pious householder should meditate on that religion which is pure, followed by the great men, beneficial to all, free from transgressions and a source of bliss. He should pay respect to the propounders, protectors, propagators and the followers of this religion. The sort of life and minor vows of a householder as prescribed in this section are preparatory to his complete renunciation. The whole section is a sort of meditation worthy of being studied every day.



The third section deals mainly with the duties of a candidate for दीक्षा towards his parents. Having fully observed the vows of a householder, when a man becomes ready to enter the order of monks, he should consider and discharge the responsibilities of the family life. He should not displease the parents and should not accept asceticism without their permission. If they are enlightened he should appeal to their sense of disgust for the worldly life, by pointing out its transitory nature. Pleasures are poisonous. Death is imminent and all beings stand in constant danger of it. Human birth is not easy to get. From the human existence only, liberation can be obtained. After passing through various cycles of birth and death, the human birth with favourable surroundings can be secured as a result of good merit. It is like a boat to cross the ocean of the world. That boat should be kept immune by following the principle of Samvara. It should be piloted by true knowledge and its progress should be helped on by the wind in the form of penance. The human birth which has got such great importance will be like the Chintamani lost in the ocean, if it is not employed in religious practices. Again, in contrast to the miseries of this world, the perfect happiness of the

liberated souls should be described to them. Tortures and troubles are quite usual here, but in that state of liberation there is no sorrow, pain or anxiety. That great happiness should be brought home to the mind of the parents and thus their co-operation should be sought. They should not be offended at all. The unhealthy beginning cannot bring the happy fruit. To cause pain to the heart of the parents for taking to asceticism, is the unhappy beginning of the pious course of life. It is a great obstacle. So the parents should be persuaded and convinced of the great purity and success in the ascetic life. समुदायकदा कम्मा समुदायफल is a very good argument to invite them in sharing the good result of his ascetic life. He should even ask them to renounce the household life and practise austerities with them. If they are not inclined, he should request permission for himself and leave the parents who are suffering from the disease of karmas with the pious intention of securing the medicine of सम्यक्त्व for them and that may perhaps cure them. The parents should not in the least be offended. The life of lord Mahavira provides a notable example for this. To leave them in this way with the pious intention does not amount to actual leaving. Thus bent upon reaching the goal and



with the full satisfaction of all concerned, the aspirant for liberation should initiate himself into monkhood at the hands of a great teacher with due ceremonies.

The fourth section shows how a monk should observe discipline and exert studiously for spiritual welfare. He has to apply himself seriously to the faultless practice of monkhood. He should stick firmly to the path which is accepted and not swerve from it. He should develop an attitude of non-attachment and his mind should be perfectly composed. His first duty is to stay with his preceptor and receive instructions from him. With the great tranquility of mind he should acquire learning and put all the injunctions of the sacred books into practice. He should aim at liberation only, and give up all other desires. The knowledge of scriptures should be well and properly employed. Otherwise it goes fruitless like the incantation improperly tried. He should be devoted to systematic and exhaustive study of the scriptures according to the rites. The process must be the one prescribed by the religious heads. If one does not study, there is no gain or loss to him. Those who are devoid of devotion and faith in religion, feel pain in hearing the sermon. Others have no dislike.

but indifference, and the third class cannot merely accept. Study without devotion is no study. There may be transgressions, but faith in the religion saves a man. He has no obstinacy. He comes to like the right path and even follows it. In course of time he comes to have fivefold carefulness and threefold control. They help him to develop the latent powers of soul. They are the mothers of the creed. Then he grasps the nature of things. He cannot leave them. He realises the importance of both knowledge and practice. He leaves the unstable and exerts to attain the stable. His activities grow purer. He is not greedy of the fruit. He remains unperturbed in difficulties, calamities and hardships. He knows the disease of karmas and tries to remove it by adopting proper remedies shown by a good preceptor. The medicine lies in righteous conduct and rough tastless food. He gets the health of firm faith in the creed. That keeps his mind and deeds pure. His psychic force increases and soul power develops. He obeys the order of Jina and reveres the holy preceptor. All his religious performances bear fruits if he has got respect for the teacher. Without respect for him they injure him, like the food mixed with poison. Respect for the teachers brings salvation.

Such ascetic practices make him more happy than even gods in twelve months. Gradually he gets out of the worldly troubles. His spiritual achievements go on advancing and his ascetic life becomes entirely free from transgressions. Knowledge instigates and guides him to righteous behaviour. That course of conduct is free from delusion. It brings the blessed goal nearer. He shakes off the dirt of karmas and attains glory. He gets the final bliss by following the same course of conduct in many births. He completely destroys the karmas and puts an end to miseries. Aiming at this a monk should faithfully stick to the life he has undertaken.

The fifth section tells us what happens to the soul in liberated state. The soul flies upwards and reaches at once the top of the universe without any hindrance or obstruction and dwells there permanently with infinite happiness and knowledge. He is free from birth, old age and death. He knows no return. His karmas have lost their power on him. He has realised his true nature. Till now he was pressed down by karmas. He is devoid of the qualities of taste, touch, smell, sound and form. His shape cannot be defined. He is a non-material embodiment of knowledge, bliss and power. He enjoys eternal happiness. Its taste is



beyond our comprehension. He is self-settled and self-supporting. There is eternal happiness. The number of beings who enjoy it and of those liberable souls who are to enjoy it is infinite. We cannot even think of its being exhausted at any time. Karmas are not inherent in the soul. They are again not imaginary imposition on it but real things in close association with the soul from times immemorial. Liberation will separate them from soul. The joy of liberation is not relative. It is uncaused, indescribable and self-revealed. The liberated soul rests in the लोकाकाश and yet is independent of it. This is preached by the infalliable doctrine of manifold predication. Liberation is possible for the mundane souls who deserve it. One who is not bound, needs no liberation. The bondage though without beginning can be ended as the ore can be removed from gold. The bliss in liberation is endless like the endless time. All do not get liberation. Out of those who are fit for it, some get it, others do not. This is the order of the Jina. It should not be imparted to the underserving. Those who can understand, appreciate, admire, digest and practise truth, deserve to be taught. Others should not be instructed in their own interest. That is compassion. Like the raw pot of clay in water, the undeserving perish by its greatness.

This पंचसुत्तम्—is a small manual for the beginner in the faith. It is not marked by the technical details but its value varies inversely with its size. It is written from a personal point of view and is full of exclamations, appeals to the authority, moral injunctions, aphoristic maxims and homely illustrations with their application. Its contents are as old as Jainism. They were preserved in the memory of Jain monks in ancient times. There might have been some omissions and commissions in later days as they came down from generation to generation. There are many confessionary exclamations in it which might be shortened or lengthened according to the convenience. The work must have been held in high esteem as Haribhadrāsūri has written a commentary on it.

It is composed according to him by चिन्तनाचार्य—meaning ancient preceptors or the preceptor with the name चिन्तन. The first meaning is more likely. It is difficult to assign individual authorship to books like this.

When it is not possible to decide the authorship how can the date be decided ? The contents of the book are very old. They do not seem to be quoted from other sacred books. The ground-

work is decidedly as old as jainism itself, and it came to have the present shape at some later date. In its present shape it is commented upon by Haribhadrasuri who lived in about 700 to 770 A. D. In addition to many original important works he has written many good commentaries and our पंचसुत्त, though very small has fallen to his choice owing to its great philosophy and truth. We find no reference of the Pancasūtta in any book. There are however some traces of influence of the तत्त्वार्थाधिगमसूत्र on our text inasmuch as the illustrations of the gourd ( अलाबु ) etc are given in the last section. They are found in details for the first time in the तत्त्वार्थाधिगमसूत्र. The influence of आवश्यक-निर्युक्ति also is felt in the reference of कंचणोवल्लनाय, and आमकुंभोदगनाय. Both these works are as old if not earlier than the Christian era. Our text therefore might have been composed after the Christian era and before हरिभद्रसूरि. We cannot assign any definite period.

The whole book is written in Ardha-Magadhi prose and at some places only we can mark the tendency to write metrical lines. Nominative singular form of masculine nouns ending in अ is not uniformly found with ए at the end. The style is simple easy and interesting but the last two chapters become a bit difficult on account of the



narration being intermixed with logical discussions. Each section is logically connected and the treatment of the subjectmatter is masterly.

The present work emphatically exhorts the aspirants for liberation not to displease the parents and thus solves the hotly discussed question of *दीक्षा*. All cannot lead the strict life of a monk, so a sobre path of discipline is prescribed for householders. They may adopt severe forms of austerities as they rise further on the ladder of spiritual progress.

It is peculiarly free from technical terms, detailed descriptions and clumsy multiplication of symonyms.

The use of words like *सुके सुक्काभिजाई* and *समंतभदे* unconsciously reminds us of the six classes of people according to Gosala and the famous learned Digambara logician *समन्तभद्र*. It is for the advanced scholars to find out their significance if any.

In editing this book, I am highly thankful to the Jain Ananda Pustakalaya of Surat for freely supplying the manuscripts and other useful books to me. Mr. Shambhulal Jagashi made a suggestion for this work and I undertook it. I have not been able to note the different readings in the three mauuscripts which I have gone through.

One contained mere text and the other two were with the commentary of हरिभद्रसूरि. They ended thus:-

“ कृतं चिरन्तनाचार्यैः, विवृतं च जाकिनीमहत्तरा-धर्मसूनुश्रीहरि-भद्रसूरिवर्यैः । ”

and

“ पञ्चसूत्रटीका समाप्ता । कृतिः सिताम्बराचार्य-हरिभद्रस्य, धर्मतो याकिनीमहत्तरासूनोः । ग्रन्थाग्रमनुष्टुप्छन्द उ शतः शतान्यष्टाविंशत्यधिकानि । ”

The term चिरन्तनाचार्यैः does not help us much in deciding the authorship. The plural form can be used out of respect for the author. At the same time it is very likely that ancient authors might have composed the Sutras and Haribhadrasūri might have put them together.

In the present edition, many mistakes and misprints might have crept in for which I crave the apology of those learned readers who would kindly point them out to me for correction

My most sincere thanks are due to Prof. K. V. Abhyankar whom I revere as an ideal गुरु ever since I joined the Gujarat College, for writing a foreward to the present work.

M. T. B. College

SURAT.

1st August, 1934

V. M. SHAH.



# FOREWORD

---

I have much pleasure in welcoming the present edition of the Pāncasūtra which is a small elegant treatise written by some old writer whose name has still remained unknown. The book has occupied a position of high esteem among the post-Āgama works on Jaina Religion. In the small treatise the author has given a cogent and logical presentation of the spiritual uplift of the pious individual in five chapters which mark the five successive steps of his spiritual progress. The presentation is fully logical although a little bit unmethodical and the expression is chaste and adequate although a little bit archaic at places. It is the semireligious character and antiquity of the book that attracted a great scholar like Haribhadrāsūri to the book and inspired him to write a gloss on it.

While writing his gloss, Haribhadrāsūri has not only laid down his finger on the stiff points and pointed out their exact sense which the ancient unknown writer of the book seems to have intended, but at places he has beautifully preserved the traditional explanations which obtained at his



time. Although Haribhadrāsūri's gloss may well-nigh satisfy the needs of one who is conversant with the Āgama Literature, still a beginner like the present University student, who takes up to the reading of the book for the purposes of University examinations, requires more help and I am glad to observe that an excellent service in the direction is rendered to the readers by Professor Vrajlal Mohanlal Shah, the present editor, by giving the Sanskrit and English renderings of the text and adding valuable explanatory notes.

I sincerely express a pious wish that the students would accord a hearty welcome to the volume and inspire the editor to do in future very substantial work in furthering the cause of the religious and secular literature of the Jains in Ardha-Māgadhi and other Prākritis.

Gujarat College }  
Ahmedabad. }  
20-9-1934 }

**K. V. Abhyankar.**  
Professor of Sanskrit and  
Ardha-Māgadhi

। ॐ अहम् ।

## ॥ पंचसुत्तं ॥

चिरंतनाचार्यकृतपञ्चसूत्रमध्ये प्रथमं ।

1

### [ पावपडिग्घायगुणबीजाहाणसुत्तं ]

णमो वीअरागाणं सव्वन्नुणं देविदपूइआणं जहट्ठिअ-  
वत्थुवाईणं तेलुकुगुरुणं अरुहंताणं भगवंताणं ।

जे एवमाइक्खंति-इह खलु अणाइ जीवे, अणाइ भवे,  
अणाइकम्मसंजोगनिव्वत्तिए, दुक्खरूवे, दुक्खफले, दुक्खाणु- 5  
बंधे । एअस्स णं वुच्छित्ती सुद्धधम्माओ, सुद्धधम्मसंपत्ती  
पावकम्मविगमाओ, पावकम्मविगमो तहाभव्वत्ताइभावओ ।

तस्स पुण विवागसाइणाणि-चउसरणगमणं, दुक्कड-  
गरिहा, सुकडाणासेवणं । अओ कायव्वमिणं होउकामेणं  
भुज्जो भुज्जो संकिलेसे, तिकालमसंकिलेसे ॥

10

### ( पापप्रतिघातगुणबीजाधानसूत्रम् )

नमो वीतरागेभ्यः सर्वज्ञेभ्यो देवेन्द्रपूजितेभ्यो यथास्थितवस्तु-  
वादिभ्यस्त्रैलोक्यगुरुभ्योऽरुहेभ्यो भगवद्भ्यः ।

य एवमाचक्षते-इह खलु अनादिजीवः, अनादिजीवस्य भवो-  
ऽनादिकर्मनिर्वर्तितः, दुःखरूपः, दुःखफलः, दुःखानुबन्धः । एतस्य  
व्युच्छित्तिः शुद्धधर्मात्, शुद्धधर्मसंप्राप्तिः पापकर्मविगमात्, पापकर्म-  
विगमस्तथाभव्यत्वादिभावात् ।

तस्य पुनः विपाकसाधनानि-चतुःशरणगमनं दुष्कृतगर्हा सुकृ-  
तानामासेवनम् । अतः कर्तव्यमिदं भवितुकामेन सदा सुप्रणिधानं  
भूयो भूयः संक्लेशे त्रिकालमसंक्लेशे ।

जावज्जीवं मे भगवंतो परमतिलोगनाहा अनुत्तर-  
पुण्य संभारा क्षीणरागदोषमोहा अचित्तचित्तमणी भवजलहि-  
पोआ अगंतसरणा अरहंता सरणं ॥

तथा पक्षीणजरामरणा अवेअकम्मकलंका पणट्ठवाबाहा  
5 केवलनाणदंसणा सिद्धिपुरनिवासी निरुपमसुखसंगया सब्बहा  
कयकिच्चा सिद्धा सरणं ॥

तथा पसंतगंभीराशया सावज्जजोगविरया पञ्चविहा-  
यारजाणगा परोवयारनिरया पउमाइनिदंसणा ज्ञाणज्झयण-  
संगया त्रिसुज्झमाणभावो साहू सरणं ॥

10 तथा सुरासुरमणुअपूइओ मोहतिमिरंसुमाली राग-  
दोषविसपरममंतो, हेऊ सयलकल्याणाणं, कम्मवणविहावसु,

यावज्जीवं मे भगवन्तः परमत्रिलोकनाथा अनुत्तरपुण्यसंभाराः  
क्षीणरागद्वेषमोहा अचिन्त्यचिन्तामणयो भवजलधिपोतो एकान्तशरण्या  
अर्हन्तः शरणम् ।

तथा प्रक्षीणजरामरणा अपेतकर्मकलङ्काः प्रणष्टव्याबाधाः केवल-  
ज्ञानदर्शनाः सिद्धपुरनिवासिनो निरुपमसुखसंगताः सर्वथा कृतकृत्याः  
सिद्धाः शरणम् ।

तथा प्रशान्तगंभीराशयाः सावधयोगविरताः पञ्चविधाचारज्ञाः  
परोपकारनिरताः पद्मादिनिदर्शनाः ध्यानाध्ययनसंगताः विशुध्यमान-  
भावाः साधवः शरणम् ।

तथा सुरासुरमनुजपूजितो मोहतिमिरांशुमाली रागद्वेषविषपरम-  
मन्त्रः हेतुः सकलकल्याणानां कर्मवनविभावसुः साधकः सिद्धभावस्य,



साहगो सिद्धभावस्स, केवलपण्णत्तो धम्मो जावज्जीवं मे भगवं सरणं । सरणमुवगओ अ षण्हिं गरहामि दुक्कडं ॥

जं णं अरहंतेसु वा सिद्धेसु वा आयरिणसु वा उव-  
ज्जाणसु वा साहुसु वा साहुणीसु वा अन्नेसु वा धम्मट्ठाणेषु वा  
माणणिज्जेसु पूअणिज्जेसु, तद्वा माईसु वा पिईसु वा बंधूसु वा 5  
मित्तेसु वा उवयारिसु वा, ओहेण वा जीवेसु मग्गट्ठिणसु,  
अमग्गट्ठिणसु, मग्गसाहणेसु, अमग्गसाहणेसु जं किञ्चि  
वित्तहमायरिअं अणायरिअव्वं अणिच्छिअव्वं पावं पावाणुबंधि  
सुहुमं वा वायरं वा मणेण वा वायाण वा कायेण वा, कयं वा  
काराविअं वा अणुमोइअं वा, रागेण वा दोसेण वा मोहेण वा, 10  
इत्थ वा जम्मे जम्मंतरेसु वा, गरहिअमेअं, दुक्कडमेअं, उज्झि-  
अव्वमेअं, विआणिअं मए कल्लाणमित्तगुरुभगवंतवयणाओ  
एवमेअं ति रोइअं सद्धाए, अरहंतसिद्धसमक्खं गरहामि

केवलीप्रज्ञतो धर्मो यावज्जीवं मे भगवान् शरणम् । शरणमुपगतश्चैतेषां  
गर्हामि दुष्कृतम् ।

यत् अर्हत्सु वा सिद्धेषु वाऽऽचार्येषु वा उपाध्यायेषु वा साधुषु  
वा साध्वीषु वा अन्येषु वा धर्मस्थानेषु वा माननीयेषु पूजनीयेषु,  
तथा मातृषु वा पितृषु वा बन्धुषु वा मित्रेषु वा उपकारिषु वा,  
ओघेन वा जीवेषु मार्गस्थितेषु, अमार्गस्थितेषु, मार्गसाधनेषु अमार्ग-  
साधनेषु यत्किञ्चित् वितथमाचरितं, अनाचरितव्यमनेष्टव्यं, पापं  
पापानुबंधि सूक्ष्मं वा बादरं वा, मनसा वा वाचा वा कायेन वा कृतं  
वा कारितं वा अनुमोदितं वा, रागेण वा ेषेण वा मोहेन वा, अत्र  
वा जन्मनि जन्मान्तरेषु वा, गर्हितमेतत् दुष्कृतमेतत् उज्झितव्यमेतत्  
विज्ञातं मया कल्याणमित्रगुरुभगवद्वचनात् एवमेतदिति रोचितं श्रद्धया,

अहमिणं दुक्कडमेअं उज्झिअव्वमेअं । इत्थ मिच्छामि दुक्कडं,  
मिच्छामि दुक्कडं, मिच्छामि दुक्कडं ॥

होउ मे एसा सम्मं गरिहा । होउ मे अकरण-  
निअमो । बहुभयं ममेअं ति इच्छामि अणुसट्ठि अरहंताणं,  
5 भगवंताणं गुरूणं कल्लाणमित्ताणं ति ।

होउ मे एएहि सजोगो । होउ मे एसा सुपत्थणा ।  
होउ मे इत्थ बहुमाणो । होउ मे इओ मोक्खबीअं ति ।

पत्तेसु एएसु अहं सेवारिहे सिआ । आणारिहे सिआ ।  
पडिवत्तिजुत्ते सिआ । निरइआरवारगे सिआ ॥

10 संविग्गो जहासत्तीए सेवेमि सुकडं । अणुमोएमि  
सव्वेसि अरहंताणं अणुट्ठाणं । सव्वेसि सिद्धाणं सिद्धभावं ।  
सव्वेसि आयरिआणं आयारं । सव्वेसि उवज्झायाणं सुत्तप्पया-  
णं । सव्वेसि साहूणं साधुकिरिअं । सव्वेसि सावगाणं मुक्ख-

अहंसिद्रसमक्षं गहाभ्यहमिदं दुष्कृतमेतत् उज्झितव्यमेतत् । अत्र  
मिथ्या मे दुष्कृतम् । मिथ्या मे दुष्कृतम् । मिथ्या मे दुष्कृतम् ।

भवतु मे एषा सम्यग् गहा । भवतु मेऽकरणनियमः । बहुमतं  
ममैतत् इच्छामि अनुशास्तिमर्हतां भगवतां गुरूणां कल्याणमित्राणामिति ।

भवतु मे एभिः संयोगः । भवतु मे एषा सुप्रार्थना । भवतु मेऽत्र  
बहुमानः । भवतु मे इतो मोक्षबीजमिति ।

प्राप्तेषु एतेषु अहं सेवार्हः स्यां । आज्ञार्हः स्यां । प्रतिपत्तियुक्तः  
स्याम् । निरतिचारपारगः स्याम् ।

संविज्ञो यथाशक्ति सेवे सुकृतम् । अनुमोदे सर्वेषामर्हतामनुष्ठा-  
नम् । सर्वेषां सिद्धानां सिद्धभावम् । सर्वेषामाचार्याणामाचारम् ।  
सर्वेषामुपाध्यायानां सूत्रप्रदानं । सर्वेषां साधूनां साधुक्रियाम् । सर्वेषां

साहजजोगे । सव्वेसि देवाणं सव्वेसि जीवाणं होउकामाणं  
कल्लाणासयाणं मग्गसाहजजोगे ।

होउ मे एसा अणुमोअणा सम्मं विहिपुव्विआ, सम्मं  
पडिघत्तिरुवा, सम्मं निरइआरा, परमगुणजुत्तअरहंताइ-  
सामन्थओ ॥ 5

अचित्तसत्तिजुत्ता हि ते भगवन्तो वीअरागा सव्वन्नु,  
परमकल्लाणा परमकल्लाणहेऊ सत्ताणं । मूढे अ मिह पावे  
अणाइमोहवासिण, अणभिन्ने भावओ, हिआहिआणं अभिन्ने  
सिआ, अहिअनिवित्ते सिआ, हिअपवित्ते, सिआ, आराहगे  
सिआ उचिअपडिवत्तीए सव्वसत्ताणं सहिअं ति । इच्छामि 10  
सुकडं, इच्छामि सुकडं, इच्छामि सुकडं ॥

एवमेअं सम्मं पढमाणस्स सुणमाणस्स अणुप्पेह-  
माणस्स सिढिलीभवन्ति परिहायन्ति खिज्जन्ति असुहकम्मा-  
श्रावकाणां मोक्षसाधनयोगान् । सर्वेषां देवानां सर्वेषां जीवानां भवि-  
तुकामानां कल्याणाशयानां मार्गसाधनयोगान् ।

भवतु ममैषा अनुमोदना सम्यग्विधिपूर्विका सम्यक्शुद्धाशया,  
सम्यक्प्रतिपत्तिरूपा, सम्यग्निरतिचारा परमगुणयुक्तार्हदादिसामर्थ्यतः ।

अचिन्त्यशक्तियुक्ता हि ते भगवन्तो वीतरागाः सर्वज्ञाः परम-  
कल्याणाः परमकल्याणहेतवः सत्त्वानाम् । मूढश्चास्मि पापोऽनादि-  
मोहवासितः अनभिज्ञो भावतः, हिताहितयोरभिज्ञः स्याम्, अहित-  
निवृत्तः स्याम् । हितप्रवृत्तः स्याम्, आराधकः स्यामुचित्तप्रतिप्रत्या  
सर्वसत्त्वानां स्वहितमिति । इच्छामि सुकृतम् । इच्छामि सुकृतम् ।  
इच्छामि सुकृतम् ।

एवमेतत्सम्यक् पठतः शृण्वतोऽनुप्रेक्षमाणस्य शिथिलीभवन्ति परि-



पुबन्धा । निरणुबन्धे वाऽसुहकस्मि भग्नसामर्थ्ये सुहपरिणामेण कडगबद्धे विअ विसे अप्पफले सिआ, सुहावणिज्जे सिआ, अपुणभावे सिआ ॥

तद्वा आसगळिज्जंति निम्मविज्जंति सुहकस्मानुबन्धा ।  
5 साणुबन्धं च सुहकस्मं पणिट्ठं पणिट्ठिभावज्जिअं नियमफलं सुप्पउत्ते विअ महागण सुहफले सिआ, सुहपवत्तगे सिआ, परमसुहसाहगे सिआ । अओ अपडिबन्धमेअं असुहभावनिरोहेण सुहभावबीअं ति सुप्पणिहाणं सम्मं पठिअव्वं सम्मं साअव्वं सम्मं अणुप्पेहिअव्वं ति ॥

10 णमो नमिअनमिआणं परमगुरुवीअरागाणं । नमो सेसनमुक्कारारिहाणं । जयउ सव्वण्णुसासणं । परमसंबोहीय सुहिणो भवन्तु जीवा, सुहिणो भवन्तु जीवा सुहिणो भवन्तु जीवा ॥  
इति पावपडिग्घायगुणबीजाहाणसुत्तं सम्मत्तं ॥ १ ॥

हीयन्ते क्षीयन्तेऽशुभकर्मानुबन्धाः । निरनुबन्धं चाशुभकर्म भग्नसामर्थ्यं शुभपरिणामेन कटकबद्धमिव विषमल्पफलं स्यात् । सुखापनेयं स्यात् । अपुनभावं स्यात् ।

तथा आसकलीक्रियन्ते परिपोष्यन्ते निर्माप्यन्ते शुभकर्मानुबन्धाः । सानुबन्धं च शुभकर्म प्रकृष्टं प्रकृष्टभावार्जितं नियमफलदं सुप्रयुक्त इव महागदः शुभफलं स्यात्, शुभप्रवर्तकं स्यात्, परमसुखसाधकं स्यात् । अतोऽप्रतिबन्धमेतत् अशुभभावबीजमिति सुप्रणिधानं सम्यक् पठितव्यं श्रोतव्यमनुप्रेक्षितव्यमिति ।

नमो नतन्तेभ्यः परमगुरुवीतरागेभ्यः । नमः शेषनमस्कारार्हेभ्यः । जयतु सर्वज्ञशासनम् । परमसंबोधिना सुखिनो भवन्तु जीवाः, सुखिनो भवन्तु जीवाः, सुखिनो भवन्तु जीवाः ।

इति पापप्रतिघातगुणबीजाधानसूत्रं समाप्तम् ।

### [ साधुधम्मपरिभावणासुत्तं ]

जायाए धम्मगुणपडिवित्तिसद्भाए भाविज्जा एएसि  
सरूवं पयइसुंदरत्तं अणुगामित्तं परोवयारित्तं परमत्थहेउत्तं ।  
तहा दुरणुचरत्तं भंगे दारुणत्तं महामोहजणगत्तं भूओ दुल्ल- 5  
हत्तं ति । एवं जहासत्तीए उच्चिअविहाणेणं अरुचंतभावसारं  
पडिषज्जिज्जा । तं जहा—थूलगपाणाइवायविरमणं १, थूलग-  
मुसावायविरमणं २, थूलगअदत्तादाणविरमणं ३, थूलग-  
मेहुणविरमणं ४, थूलगपरिग्गहविरमणमिच्छाइ ॥ ५ ॥

पडिवज्जिऊण पालणे जइज्जा, सयाणागाहगे सिआ, 10  
सयाणापरतंते सिआ । आणा हि मोहविसपरममंतो, जलं  
दोसाइजलणस्स, कम्मवाहित्तिगिच्छासत्थं, कप्पपायवो  
सिवफलस्स ।

२

### साधुधर्मपरिभावनामूत्रम् ।

जातायां धर्मगुणप्रतिपत्तिश्रद्धायां भावयेदेतेषां स्वरूपं प्रकृति-  
सुन्दरत्वमानुगामिकत्वं परोपकारित्वं परमार्थहेतुत्वम् । तथा दुरनुचरत्वं  
भङ्गे दारुणत्वं महामोहजनकत्वं भूयो दुर्लभत्वमिति । एवं यथाशक्ति  
उचितविधानेनात्यन्तभावसारं प्रतिपद्येत । तद्यथा—स्थूलप्राणातिपा-  
तविरमणं १ स्थूलमृषावादविरमणं २ स्थूलदत्तादानविरमणं ३  
स्थूलमैथुनविरमणं ४ स्थूलपरिग्रहविरमण ५ मित्यादि ।

प्रतिपद्य पालने यतेत सदाज्ञाप्राहकः स्यात्, सदाज्ञापरतंत्रः  
स्यात् । आज्ञा हि मोहविषपरममन्त्रः जलं रोषादिज्वलनस्य, कर्मव्या-  
धिचिकित्साशास्त्रं, कल्पपादपः शिवफलस्य ।

वज्जिज्जा अधम्ममित्तजोगं, चित्तिज्जाभिणवपाविष्  
गुणे, अणाइभवसंगह अ अगुणे, उदग्गसहकारित्तं अधम्म-  
मित्ताणं, उभयलोगगरहिअत्तं, असुहजोगपरंपरं च ।

परिहरिज्जा सम्मं लोगविरुद्धे करुणापरे जणाणं, न  
5 खिसाविज्ज धम्मं, संकिलेसो खु एत्ता, परमबोहिबोअमबो-  
हिफलमप्पणो त्ति ।

एवमालोएज्जा-न खलु इत्तो परो अणत्थो, अंधत्तमेअं  
संसाराडवोए, जणगमणिट्ठावायाणं, अइदारुणं सरूवेणं,  
असुहाणुबंधमच्चत्थं ॥

10 सेविज्ज धम्ममित्ते विहाणेणं, अंधो विवाणूकट्ठए,  
वाहिए विव वेज्जे, दरिदो विव ईसरे, भीओ विव महाना-  
यगे । ॥ इओ सुंदरतरमन्नं ति बहुमाणजुत्ते सिआ आणा-  
कंखी आणापडिच्छगे आणा-अविराहगे आणानिष्फायगे त्ति ॥

वर्जयेदधर्ममित्रयोगं, चिन्तयेदभिनवप्राप्तान् गुणान्, अनादि-  
भवसंगतांश्चागुणान्, उदग्रसहकारित्वमधर्ममित्राणां, उभयलोकगर्हि-  
त्त्वं, अशुभयोगपरंपरां च ।

परिहरेत् सम्यक् लोकविरुद्धानि करुणापरो जनानां, न खिस-  
येद्धर्मं संक्लेश एवैषा ( निन्दो ) परमबोधिफलमात्मन इति ।

एवमालोचयेत्—न खलु अतः परोऽनर्थः, अन्धत्वमेतत्  
संसारादव्यां, जनकमनिष्टापातानाम्, अतिदारुणं स्वरूपेण, अशुभा-  
नुबन्धमत्यर्थम् ।

सेवेत धर्ममित्राणि विधानेन, अन्ध इव अनुकर्षकान्, व्या-  
धित इव वैद्यान्, दरिद्र इव इश्वरान्, भीत इव महानायकान् । न  
इतः सुन्दरतरमन्यदिति बहुमानयुक्तः स्यात् आज्ञाकांक्षी आज्ञाप्रती-  
च्छक आज्ञाऽविराधक आज्ञानिष्पादक इति ।

पडिवन्नधम्मगुणारिहं च वट्टिज्जा गिहिसमुच्चिणसु  
गिहिसमायारेसु परिसुद्धाणुद्वाने परिसुद्धमणकिरिष परि-  
सुद्धवडकिरिष परिसुद्धकायकिरिष ॥

वज्जिज्जाऽणेगोवधायकारणं गरहणिज्जं बहुकिलेसं  
आयड्विराहणं समारंभं । न चित्तिज्जा परपीडं । न भाविज्जं  
दीणयं । न गच्छिज्जा हरिसं । न सेविज्जा वितथाभिनिवेशं ।  
उच्चिमणपयत्तगे सिआ । न भासिज्जा अलिअं, न फरुसं,  
न पेसुन्नं, नाणिबद्धं । हिअमिअभासगे सिआ । एवं न  
हिंसिज्ज्जा भूआणि । न गिणिहज्ज अदत्तं । न निरिक्खिज्ज  
परदारं । न कुज्जा अणत्थदंडं । सुहकायजोगे सिआ ॥ 10

तथा लाहोचिअदाने लाहोचिअभोगे लाहोचिअपरि-  
वारे लाहोचिअनिहिकरे सिआ । असंतावगे परिवारस्स  
गुणकरे जहासत्ति अणुकंपापरे निम्ममे भावेणं । एवं खु

प्रतिपन्नधर्मगुणार्हं च वर्तेत गृहिसमुचितेषु गृहिसमाचारेषु परि-  
शुद्धानुष्ठानः परिशुद्धमनःक्रियः परिशुद्धवाक्क्रियः परिशुद्धकायक्रियः ।

वर्जयेदनेकोपधातकारकं गर्हणीयं बहुक्लेशं आयतिविराधकं स-  
मारंभम् । न चिन्तयेत् परपीडाम् । न भावयेत् दीनताम् । न ग-  
च्छेत् हर्षम् । न सेवेत वितथाभिनिवेशम् । उचितमनःप्रवर्तकः  
स्यात् । न भाषेतालीकं, न परुषं, न पैशुन्यं, नानिबद्धम् । हित-  
मितभाषकः स्यात् । एवं न हिंस्यात् भूतानि । न गृह्णीयाददत्तं ।  
न निरीक्षेत परदारान् । न कुर्यादनर्थदण्डम् । शुभकाययोगः स्यात् ॥

तथा लाभोचितदानो लाभोचितभोगो लाभोचितपरिवारो लाभो-  
चितनिष्प्रकारः स्यात् । असंतापकः परिवारस्य गुणकरो यथाशक्ति



तत्पालणे वि धम्मो जह अन्नपालणे त्ति । सव्वे जीवा पुढो पुढो । ममत्तं बंधकारणं ।

तद्वा तेसु तेसु समायारेसु सइसमन्नागए सिआ, अमु-  
गेहं, अमुगकुले, अमुगसिस्से, अमुगधम्मट्ठाणठिए, न मे  
5 तव्विराहणा, न मे तदारंभो, बुद्धी ममेअस्स, एअमित्थ सारं  
एअमायभूअं, एअं हिअं, असारमन्नं सव्वं विसेसओ अवि-  
द्दिगहणेणं, एवमाह तिलोगबंधू परमकारुणिगे सम्मं संबुद्धे  
भगवं अरहंते त्ति । एवं समालोचिअ तदविरुद्धेसु समायारेसु  
सम्मं वट्ठिज्जा, भावमंगलमेअं तन्निष्फत्तीए ॥

10 तद्वा जागरिज्ज धम्मजागरिआए, को मम कालो,  
किमेअस्स उचिअं, असारा विसआ निअमगामिणो विरसा-  
वसाणा । भीसणो मच्चू सव्वाभावकारी अविज्ञायागमणो  
अणिवारणिज्जो पुणो पुणेणुबंधी । धम्मो एअस्स ओसहं

अनुकंपाकरो निर्ममो भावेन । एवं खलु तत्पालनेऽपि धर्मः यथा  
अन्यपालने इति । सर्वे जीवाः पृथक् पृथक् । ममत्वं बन्धकारणम् ।

तथा तेषु तेषु समाचारेषु स्मृतिसमन्वागतः स्यात् अमुकोऽहं,  
अमुककुलः अमुकशिष्यः अमुकधर्मस्थानस्थितः, न मे तद्विराधना, न  
मे तदारम्भः वृद्धिर्ममैतस्य, एतदत्र सारं, एतदात्मभूतं, एतद्वितं,  
असारमन्यत्सर्वं विशेषतोऽविधिग्रहणेन, एवमाह त्रिलोकबन्धुः परम-  
कारुणिकः सम्यक् संबुद्धो भगवानर्हन् इति । एवं समालोच्य तदवि-  
रुद्धेषु समाचारेषु सम्यग् वर्तेत, भावमङ्गलमेतत् तन्निष्पत्तेः ।

तथा जागृयात् धर्मजागरिकया, को मम कालः, किमेतस्यो-  
चितं, असारा विषया नियमगामिनो विरसावसानाः । भीषणो मृत्युः  
सर्वाभावकारी अविज्ञातागमनोऽनिवारणीयः पुनः पुनरनुबन्धी । धर्म

वृणंतविशुद्धो महापुरुषसेविओ सर्वहितकारी निरद्विभारो  
परमाणंदहेतु ॥

नमो इमस्स धम्मस्स । नमो एअधम्मप्पगासगाणं ।  
नमो एअधम्मपालगाणं । नमो एअधम्मपरूवगाणं । नमो  
एअधम्मपवज्जगाणं । इच्छामि अहमिणं धम्मं पडिवज्जित्तए 5  
सम्मं मणवयणकायजोगेहिं । होउ ममेअं कल्लाणं परम-  
कल्लाणाणं जिणाणमणुभावओ । सुप्पणिहाणमेवं चित्तिज्जा  
पुणो पुणो । एअधम्मजुत्ताणमववायकारी सिआ । पहाणं  
मोहच्छेअणमेअं । एवं विशुद्धमाणे भावणाए कम्मापगमेणं  
उवेइ एअस्स जोगयं । तहा संसारविरत्ते संविग्गे भवइ 10  
अममे अपरोवतावी विशुद्धे विशुद्धमाणभावे ॥

इति साधुधम्मपरिभावणासुत्तं सम्मत्तं ॥ २ ॥

एतस्यौषधमेकान्तविशुद्धो महापुरुषसेवितः सर्वहितकारी निरतिचारः  
परमानन्दहेतुः ।

नम एतस्मै धर्माय । नम एतद्धर्मप्रकाशकेभ्यः नम एतद्धर्मपा-  
लकेभ्यः नम एतद्धर्मप्ररूपकेभ्यः । नम एतद्धर्मप्रतिपत्तभ्यः । इच्छा-  
म्यहमेनं धर्मं प्रतिपत्तुं सम्यग्मनोवाकाययोगैः भवतु ममैतत्कल्याणं  
परमकल्याणानां जिनानामनुभावतः । सुप्रणिधानमेवं चिन्तयेत् पुनः  
पुनः । एतद्धर्मयुक्तानामवपातकारी स्यात् । प्रधानं मोहच्छेदनमेतत् ।  
एवं विशुद्ध्यमानो भावनया कर्मापगमेनोपैत्येतस्य योग्यताम् । तथा  
संसारविरक्तः संविग्गो भवत्यममोपरोपतापी विशुद्धो विशुद्ध्यमानभावः ।

इति साधुधर्मपरिभावनासूत्रं समाप्तम् ।

## [ पवज्जाग्रहणविहिमुत्तं ]

परिभाविणं साधुधर्मे जहोदिअगुणे जइज्जा सम्म-  
 मेअं पडिबज्जित्तए अपरोवतावं । परोवतावो हि तप्पडि-  
 5 वत्तिविग्धं, अणुपाओ खु एसो न खलु अकुसलारंभओ  
 हिअं । अप्पडिवुद्धे कहिचि पडिबोहिज्जा अम्मापिअरे ।  
 उभयलोगसफलं जीविअं । समुदायकडा कम्मा समुदाय-  
 फलं त्ति । एवं सुदीहो अ वियोगो । अन्नहा एगरुक्ख-  
 10 निवासिसउणतुल्लमेअं । उदामो भच्चूपव्वासन्नो अ । दुल्लहं  
 मणुअत्तं समुदपडिअरयणलाभतुल्लं । अइण्णभूआ अन्ने भवा  
 दुक्खवहुला मोहंधयारा अकुसलानुबन्धिणो अजोगा सुद्धध-  
 म्मस्स । जोगं च एअं पोअभूअं भवसमुद्धे । जुत्तं सकज्जे  
 निउंजिउं संवरइहअल्लिहं नाणकण्णधारं तवपवणजवणं ।

३

## प्रवज्याग्रहणविधिसूत्रम् ।

परिभाविते साधुधर्मे यथोदितगुणो यतेत सम्यगमुं प्रतिपत्तुं  
 अपरोपतापम् परोपतापो हि तत्प्रतिपत्तिविघ्नः अनुपाय एवैष, न खलु  
 अकुशलारम्भतो हितं । अप्रतिबद्धो कथंचित् प्रतिबोधयेन्मातापितरौ ।  
 उभयलोकसफलं जीवितम् ( प्रशस्यते ) । समुदायकृतानि कर्माणि  
 समुदायफलानीति । एवं सुदीर्घः च वियोगः । अन्यथा एकवृक्षनिवा-  
 सिशकुनतुल्यमेतत् । उदामो मृत्युः प्रत्यासन्नश्च । दुर्लभं मनुजत्वम् ।  
 समुद्रपतितरत्नलाभतुल्यम् । अतिप्रभूता अन्ये भवा दुस्खबहुला मोहा-  
 न्धकारा अकुशलानुबन्धिनोऽयोग्या शुद्धवर्मस्य । योग्यं चैतत् पोत-  
 भूतं भवसमुद्धे युक्तं स्वकार्ये नियोक्तुं संवरस्थगितच्छिद्रं ज्ञानकर्णधारं

खणे दुल्लहे सव्वकज्जोवमाईण सिद्धिसाहगधम्मसाहगत्तेण ।  
 उवादेआ थ एसा जीवाणं, जं न इमीए जम्मो, न जरा, न  
 मरणं, न इट्ठविओगो, नाणिट्ठसंपओगो, न खुहा, न पिवासा  
 न अन्नो कोइ दोसो, सव्वहा अपरतंतं जीवावत्थाणं असुभ-  
 रागाइरहिअं संतं सिवं अवावाहं ।

5

विवरीओ अ संसारो इमीए अणवट्ठिअसहावो । इत्थ  
 खलु सुही वि असुही, संतमसंतं, सुविणु व्व सव्वमालमाल  
 ति । ता अलमित्थ पडिबंधेणं । करेह मे अणुग्गहं उज्जमह  
 एअं बुच्छिदित्तए । अहं पि तुम्हाणुमईए साहेमि एअं ।  
 निव्विण्णो जम्ममरणेहि । समिज्झइ अ मे समोहिअं गुरु-10  
 पभावेणं । एवं सेसे वि बोहिज्जा । तओ सममेएहिं सेविज्ज  
 धम्मं । करिज्जोचिअकरणिज्जं निरासंसो उ सव्वदा । एअं  
 परममुणिसासणं ॥

तपःपवनजवनम् । क्षणो दुर्लभः सर्वकार्योपमातीतः सिद्धिसाधक-  
 त्वेन । उपादेया चैषा जीवानाम् । यन्नास्यां जन्म, न जरा, न मरणं  
 नेष्टवियोगः, नानिष्टसंप्रयोगः न क्षुधा, न पिपासा नान्यः कश्चिदोषः ।  
 सर्वदाऽपरतन्त्रं जीवावस्थानमशुभरागादिरहितं शान्तं शिवमव्याबाधम् ।

विपरीतश्च संसारोऽस्याः अनवस्थितस्वभावः । अत्र खलु सुख्य-  
 प्यसुखी, सदप्यसत्, स्वप्न इव सर्वमालमालमिति । ततोऽलमत्र प्रति-  
 बन्धेन । कुरुत ममानुग्रहं । उद्यच्छतैनं व्यवच्छेतुं । अहमापि युष्माक-  
 मनुमत्या साधयाम्येतत् । निर्विण्णो जन्ममरणाभ्यां । समृद्ध्यति च  
 मम समीहितं गुरुप्रभावेण । एवं शेषाण्यपि बोधयेत् । ततः सममेभिः  
 सेवेत धर्मं । कुर्यादुचितकर्तव्यं निराशंस एव सर्वदा । एतत् परम-  
 मुनिशम्भनम् ।



अबुज्झमानेषु अ कम्मपरिणईए विहिज्जा जहा-  
सत्ति तदुपकरण आओवायसुद्धं समईए । कयन्नुआ खु  
एसा करुणा य धम्मप्पहाणजणणी जणम्मि । तओ अणु-  
आए पडिवज्जिज्ज धम्मं । अन्नहा अणुवहे चेव उवहिजुसे  
5 सिआ । धम्माराहणं पु हिअं सव्वसत्ताणं । तहा तहेअं  
संपाडिज्जा । सव्वहा अपडिवज्जमाने चहज्जा ते अट्ठाण-  
गिलाणोसहत्थचागनाएणं ॥

से जहानामए केइ पुरिसे कहंचि कंतारगए अम्मा-  
पिहसमेए तप्पडिबद्धे वच्चिज्जा । तेसि तत्थ नियमघाई  
10 पुरिसमित्तासज्जे संभवओसहे महायंके सिआ । तत्थ से  
पुरिसे तप्पडिबन्धाओ एवमालोचिअ न भवन्ति एए निअ-  
मओ ओसहमन्तरेण, ओसहभावे अ संसओ, कालसहाणि अ  
एआणि । तहा संठविअ संठविअ तदोसहनिमित्तं सवित्ति-  
निमित्तं च चयमाणे साहू । एस चाए अघाए । अचाए चेव

अबुध्यमानेषु च कर्मपरिणत्या विदध्याद्यथाशक्ति तदुपकरण-  
मायोपायशुद्धं स्वमत्या । कृतज्ञता खल्वेषा करुणा च धर्मप्रधानजन-  
नी जने । ततोऽनुज्ञातः प्रतिपद्येत धर्मं । अन्यथाऽनुपध एवोपधियुक्तः  
स्यात् । धर्माश्रयनं खलु हितं सर्वसत्त्वानां । तथा तथैतत् संपादयेत् ।  
सर्वथाऽप्रतिपद्यमानान् त्यजेत् तानस्थानग्लानौषधार्थत्यागज्ञातेन ।

तद्यथा नाम कश्चित् पुरुषः कथञ्चित् कान्तारगतो मातापितृस-  
मेतः तत्प्रतिबद्धो व्रजेत् । तयोस्तत्र नियमघातो पुरुषमात्रासाध्यः संभ-  
वदौषधो महातङ्कः स्यात् । तत्रासौ पुरुषस्तत्प्रतिबन्धादेवमालोच्य न  
भवत एतौ नियमत औषधमन्तरेण, औषधभावे च संशयः, कालसहौ  
चैतौ तथा संस्थाप्य संस्थाप्य तदौषधनिमित्तं स्ववृत्तिनिमित्तं च त्यजन्

चाए । फलमित्थ पद्दाणं बुद्धानं । धीरा एअदंसिणो । स ते  
ओसहसंपायणेण जीवाविज्जा संभवाओ । पुरिसोच्चिममेअं ॥

एवं सुक्कपक्खिण महापुरिसे संसारकंतारपडिण  
अम्मापिहसंगए धम्मपडिबद्धे विहरिज्जा । तेसि तत्थ  
निअमविणासगे अपत्तबीजाइपुरिसमित्तासज्जे संभवंतसम्म- 5  
त्ताइओसहे मरणाइविवागे कम्मायंके सिआ । तत्थ से  
सुक्कपक्खिण पुरिसे धम्मपडिबन्धाओ एवं समालोचिअ वि-  
णस्संति एए अवस्स सम्मत्ताइओसहविरहेण, तस्स संपाडणे  
विभासा, कालसहाणि अ एआणि व्यवहारओ । तहा संठ-  
विअ संठविअ इहलोगचिंताए तेसि सम्मत्ताइओसहनिमित्तं 10  
विसिद्धगुरुमाइभावेण सवित्तिनिमित्तं च किच्चकरणेण चय-  
माणे संजमपडिवत्तीए साहुसिद्धीए । एस चाए अचाए

साधुः । एष त्यागोऽत्यागः । अत्यागएव त्यागः । फलमत्र प्रधानं  
बुधानां । धीरा एतदार्थिनः । स तौ औषधसंपादनेन जीवेत्  
संभवात् । पुरुषोचितमेतत् ।

एवं शुक्लपाक्षिको महापुरुषः संसारकान्तारपतितो मातापितृसंगतो  
धर्मप्रतिबद्धो विहरेत् । तयोस्तत्र नियमविनाशकाऽप्राप्तबीजादिपुरुष-  
मात्रासाध्यः संभवत्सम्यक्त्वाद्यौषधो मरणादिविपाकः कर्मातङ्कः स्यात् ।  
तत्रासौ शुक्लपाक्षिकः पुरुषो धर्मप्रतिबन्धादेवं समालोच्य विनश्यत  
एतौ अवश्यं सम्यक्त्वाद्यौषधविरहेण । तस्य सम्पादने विभाषा । काल-  
सहौ चैतौ व्यवहारतः । तथा संस्थाप्य संस्थाप्येहलोकचिन्तया तयोः  
सम्यक्त्वाद्यौषधनिमित्तं विशिष्टगुर्वादिभावेन स्ववृत्तिनिमित्तं च कृत्य-  
करणेन न्यजन् संयमप्रतिपत्त्या साधुसिद्धौ । एष त्यागोऽत्यागस्तत्त्वभा-

तत्तभावणाओ । अचाए चेव चाए मिच्छाभावणाओ । तत्त-  
फलमित्थ पहाणं परमत्थाओ । धीरा एअदंसिणो आसन्नभव्वा ।

स ते सम्मत्ताइओसहसंपाडणेण जीवाविज्जा अचं-  
तिअं अमरणावद्भवीअजोगेणं संभवाओ । सुपुरिसोचिअमेअं  
5 दुप्पडिआराणि अ अम्मापिईणि । एस धम्मो सयाणं । भगवं  
इत्थ नायं परिहरमाणे अकुसलाणुबंधि अम्मापिइसोगं ति ॥

एवमपरोवतावं सव्वहा सुगुरुसमीवे पूइत्ता भगवंते  
वीअरागे साहू अ तोसिऊण विहवोचिअं किवणाई, सुप्पउ-  
त्तावस्सए सुविशुद्धनिमित्ते समहिवासिए विसुज्झमाणो महया  
10 प्रमोएणं सम्म पव्वइज्जा लोअधम्मोहिंतो लोउत्तरधम्मगम-  
णेण । एसा जिणाणमाणा महाकल्लाण त्ति न विराहिअव्वा  
बुहेणं महणत्थभयाओ सिद्धिकंखिणा ॥

॥ इति पव्वज्जाग्रहणविहिसुत्तं सम्मत्तं ॥ ३ ॥

वनातः । अत्याग एव त्यागो मिथ्याभावनातः । तत्त्वफलमत्र प्रधानं  
परमार्थतः । धीरा एतदर्शिन आसन्नभव्याः ।

स तौ सम्यक्त्वाद्यौषधसंपादनेन जीवयेत् आत्यन्तिकममरणाव-  
न्ध्यबोजयागेन सम्भवात् । सुपुरुषोचितमेतत् । दुष्प्रतिकारौ च  
मातापितरौ । एष धर्मः सतां । भगवानत्र ज्ञातं परिहरन् अकुशलानु-  
बन्धिनं मातापितृशोकमिति ।

एवमपरोपतापं सर्वथा सुगुरुसमीपे पूजयित्वा भगवतो वीतरा-  
गान् साधूंश्च, तोषयित्वा विभवोचितं कृपणादीन्, सुप्रयुक्तावश्यकः  
सुविशुद्धनिमित्तः समभिवासितो विशुद्धचमानो महता प्रमोदेन  
सम्यक् प्रव्रजेत् लोकधर्मेभ्यो लोकोत्तरधर्मगमनेन । एषा जिनानामाज्ञा  
महाकल्याणेति न विराधितव्या बुधेन महानर्थभयात् सिद्धिकांक्षिणा ॥

इति प्रव्रज्याग्रहणविधिसूत्रं समाप्तम् ।

## [ पञ्चज्यापरिपालनासुत्तं ]

स एवमभिपञ्चइए समाणे सुविहिभावओ किरिया-  
फलेण जुज्जइ । विसुद्धचरणे महासत्ते न विवज्जयमेइ ।  
एअअभावेऽभिप्पेअसिद्धी उवायपवित्तीओ । नाविवज्जत्थोऽ- 5  
णुवाए पयट्ठइ । उवाओ अ उवेअसाहगो निअमेण । तस्स त-  
त्तच्चाओ अन्नहा अइप्पसंगाओ निच्छयमयमेअं ॥

से समलेट्ठकंचणे समसत्तुमित्ते निअत्तग्गहदुक्खे  
पसमसुहसमेए सम्मं सिक्खमाइअइ । गुरुकुलवासी गुरुपडिबद्धे  
विणीए भूअत्थदग्गिंसी न इओ हिअं तत्तं ति मन्नइ । सुस्स- 10  
साइगुणजुत्ते तत्ताभिनिवेसा विहिपरे परममंतो त्ति अहि-  
ज्जइ सुत्तं बद्धलक्खे आसंसाविप्पमुक्क आययट्ठी । स तम-  
वेइ सव्वहा । तओ सम्मं निउंजइ । एअं धीराण सासणं ।

४

## प्रव्रज्यापरिपालनासूत्रम् ।

स एवमभिप्रव्रजितः सन् सुविधिभावतः क्रियाफलेन युज्यते ।  
विशुद्धचरणो महासत्त्वो न विपर्ययमेति । एतदभावेऽभिप्रेतसिद्धि-  
रुपायपवृत्तेः । नाविपर्यस्तोऽनुपाये प्रवर्तते । उपायश्चोपेयसाधको  
नियमेन । तस्य तत्त्वत्यागः अन्यथाऽतिप्रसङ्गात् निश्चयमतमेतत् ।

स समलोष्ठकाञ्चनः समशत्रुमित्रो निवृत्ताग्रहदुःखः प्रशमसुख-  
समेतः सम्यक् शिक्षामादत्ते । गुरुकुलवासी गुरुप्रतिबद्धो विनीतो  
भूतार्थदर्शी ' नेतो हितं तत्त्वं ' इति मन्यते । शुश्रूषादिगुणयुक्तः त-  
त्त्वाभिनिवेशात् विधिपरः परममन्त्र इति ( कृत्वा ) अभीते सूत्रं बद्ध-  
लक्ष आशंसाविप्रमुक्त आयतार्थी । स तदवैति सर्वथा । ततः सम्यक्  
नियुङ्क्ते । एतद्वीराणां शासनम् ।



अन्नहा अणिओगो अविहिगहिअमंतनाएण । अणाराहणाए  
 न किंच । तदणारंभाओ ध्रुवं इत्थ मग्गदेसणाए दुक्खं  
 अवधीरणा अप्पडिवत्ती । नेवमहीअमहीअं अवगमविरहेण ।  
 न एसा मग्गगामिणो विराहणा अणत्थमुहा । अत्थहेऊ  
 5 तस्सारंभाओ ध्रुवं । इत्थ मग्गदेसणाए अणभिनिवेशो पडि-  
 वत्तिमेत्तं किरिआरंभो । एवं पि अहीअं अहीअं अवगमलेसजो-  
 गओ । अयं सबीओ निअमेण । मग्गगामिणो खु एसा अवायबहु-  
 लस्स । निरवाए जहोदिए सुत्तुत्तकारी इवइ पवयणमाइस-  
 गए पंचसमिए तिगुत्ते । अणत्थपरे एअउचाए अविअत्तस्स  
 10 सिअजणणिचायनाएण । विअत्ते इत्थ केवली एअफलभूए  
 सम्ममेअं विआणइ दुविहाए परिआए ॥

तहा आसासपयासदीवं संदीणाथिराइमेअं, असंदीणथि-  
 रत्थमुज्जमइ जहासत्ति । असंभंते अणूसगे असंसत्तजोगारा-

अन्यथाऽनियोगोऽविधिगृहीतमन्त्रज्ञातेन । अनाराधनायां न  
 किञ्चित् । तदनारंभतो ध्रुवं अत्र मार्गदेशनायां दुःखं (१) अवधीरणा (२)  
 अप्रतिपत्तिः । (३) नैव मधीतमधीतमवगमविरहेण । नैषा मार्गगामिनः  
 विराधनानर्थमुखाऽर्थहेतुः तस्यारम्भात् ध्रुवं । अत्र मार्गदेशनायामन-  
 भिनिवेशः प्रतिपत्तिमात्रं क्रियारम्भः । एवमप्यधीतमधीतमवग-  
 मलेशयोगतः । अयं सबीजो नियमेन । मार्गगामिनः खल्वेषा अपाय-  
 बहुलस्य । निरपायो यथोदितः सूत्रोक्तकारी भवति प्रवचनमातृसंगतः  
 पंचसमितस्त्रिगुप्तः । अनर्थपर एतत्त्यागोऽव्यक्तस्य शिशुजननीत्याग-  
 ज्ञातेन । व्यक्तोऽत्र केवली एतत्फलभूतः सम्यग् एतद्विजानाति द्विवि-  
 धिया परिज्ञया ॥

तथाऽऽसासप्रकाशदीपं स्पन्दनास्थिरादिभेदम् । अस्पन्दनस्थि-

हृष भवइ । उत्तरुत्तरजोगसिद्धीष मुच्चइ पावकम्मुण स्ति ।  
 विसुज्झमाणे आभवं भावकिरिअमाराहेइ । पसमसुहमणुहवइ  
 अपीडिष संजमतवकिरिआए अव्वहिष परीसहोवसग्गेहि  
 चीहिअसुकिरियानाएणं ॥

से जहानामए केई महावाहिगहिष अणुहूअतव्वेअणे ५  
 विन्नाया सरूवेण निव्विण्णे तत्तओ । सुवेज्जवयणेण सम्मं  
 तमवगच्छिअ जहाविहाणओ पवन्ने सुकिरिअं । निरुद्ध-  
 जहिच्छाचारे तुच्छपत्थभोई मुच्चमाणे वाहिणा निअत्तमाण-  
 वेअणे समुवलम्भारोगं पवहुमाणतम्भावे तल्लामनिव्वुईए  
 तप्पडिबंधाओ सिराखाराइजोगे वि वाहिसमारोगविन्ना-10  
 णेण इहनिष्फत्तीओ अणाकुलभावयाए किरिओवओगेण  
 अपीडिष अव्वहिष सुहलेस्साए वडुइ । विज्जं च बहु मन्नइ॥

रार्थमुचच्छति यथाशक्ति । असंभ्रान्तोऽनुसुकोऽसंसक्तयोगाराधको-  
 भवति । उत्तरोत्तरयोगसिद्ध्या मुच्यते पापकर्मणेति । विशुद्धचमानः  
 (सन्) आभवं भावक्रियामाराधयति । प्रशमसुखपनुभवति अपीडितः  
 संयमतपःक्रिययाऽव्यथितः परीषहोपसर्गेर्व्याधितसुक्रियाज्ञातेन ।

तद्यथा नाम कश्चिन्महाव्याधिगृहीतोऽनुभूत द्वेदनो विज्ञाता-  
 स्वरूपेण निर्विण्णस्तत्त्वतः । सुवैद्यवचनेन सम्यक् तमवगम्य यथाविधा-  
 नतः प्रपन्नः सुक्रियां । निरुद्धयच्छाचारस्तुच्छपथ्यभोजी मुच्यमानो  
 व्याधिना निवर्तमानवेदनः समुपलभ्यारोग्यः प्रवर्धमानस्तद्भावस्तल्लामनि-  
 र्वृत्त्या तत्प्रतिबन्धात् शिराक्षारादियोगेपि व्याधिशवारोग्यविज्ञानेनेष्ट-  
 निष्पत्तेरनाकुलभावतया क्रियोपयोगेनापीडितोऽव्यथितः शुभलेश्यया  
 धते । वैद्यं च बहु मन्यते ॥

एवं कम्मवाहिगहिण अणुभूअजम्माइवेअणे विज्ञाया  
 दुक्खरूवेणं निर्विण्णे तत्तओ । तओ सुगुरुवयणेण अणुद्वा-  
 णाइणा तमवगच्छिअ पुव्वुत्तविहाणओ पवन्ने सुकिरिअं  
 पव्वज्जं निरुद्धपमायायारे असारसुद्धभोई मुच्चमाणे कम्म-  
 5 वाहिणा निअत्तमाणिट्ठविओगाइवेअणे समुवलब्ध चरणा-  
 रोग्गं पवड्डमाणसुहभावे तल्लाभनिव्वुईए तप्पडिबन्धविसेसओ  
 परीसहोवसग्गभावे वि तत्तसंवेअणाओ कुसलासयवुड्डीए  
 थिरासयत्तेण धम्मीवओगाओ सया थिमिए तेउल्लेसाए  
 पवड्डइ । गुरुं च बहु मन्नइ । जहोविअं असंगपडिवत्तीए  
 10 निसग्गपवित्तिभावेण । एसा गुरुई विआहिआ भावसारा  
 विसेसओ भगवंतबहुमाणेणं । जो पडिमन्नइ से गुरुं ति  
 तदाणा । अन्नहा किरिआ अकिरिआ कुलडानारीकिरिआ-  
 समा गरहिआ तत्तवेईणं अफलजोगओ, विसन्नतत्तीफल-  
 मित्थ नायं, आवट्टे खु तप्फलं असुहाणुबन्धे ॥

एवं कर्मव्याधिगृहीतोऽनुभूतजन्मादिवेदनो विज्ञाता दुःस्वरूपेण  
 निर्विण्णस्तत्त्वतस्ततः सुगुरुवचनेनानुष्ठानादिना तमवगम्य पूर्वोक्त-  
 विधानतः प्रपन्नः ( सन् ) सुक्रियां प्रव्रज्यां निरुद्धप्रमादाचारोऽसार-  
 शुद्धभोजी मुच्यमानः कर्मव्याधिना निवर्तमानेष्टवियोगादिवेदनः समु-  
 पलभ्य चरणारोग्यं प्रवर्धमानशुभभावः तल्लाभनिवृत्त्या तत्प्रतिबन्ध-  
 विशेषात् परीषहोपसर्गभावेऽपि तत्त्वसंवेदनात् कुशलाशयवृद्ध्या स्थि-  
 राशयत्वेन धर्मोपयोगात् सदा स्तिमितस्तेजोलेश्यया प्रवर्धते । गुरुं च  
 बहु मन्यते यथोचितसङ्गप्रतिपत्त्या निसर्गप्रवृत्तिभावेन । एषा गुर्व-  
 व्याख्याता भावसारा विशेषतो भगवद्बहुमानेन । यो मां प्रतिमन्यते  
 स गुरुमिति तदाज्ञा । अन्यथा क्रियाऽक्रिया कुलटानारीक्रियासमा-  
 गर्हिता तत्त्ववेदिनामफलयोगतो विषान्नतृप्तिफलमत्रज्ञातं, आवर्त-  
 तत्फलमशुभानुबन्धः ।

आयओ गुरुबहुमाणो अवन्धकारणत्तेण । अओ परम-  
 गुरुसंजोगो । तओ सिद्धी अतंसयं । एसेह सुहोदए पगिदु-  
 तयणुबंधे भववाहितेगिच्छी । न इओ सुंदरं परं । उवमा  
 इत्थ न विज्जई । ■ एवंपत्ते एवंभावे एवंपरिणामे अप्पडि-  
 वडिण वडुमाणे तेउल्लेसाए दुवालसमासिणं परिआएणं 5  
 अइकमइ सव्वदेवतेउल्लेसं, एवमाह महामुणी । तओ सुक्के  
 सुक्काभिजाई भवइ । पायं छिन्नकम्माणुबंधे खवइ लोगसन्नं ।  
 पडिसोअगामी अणुसोअनिचित्ते सया सुहजोगे एस जोगो  
 विआहिइ । एस आराहगे सामण्णस्स जहागहिअपइन्ने सव्वो-  
 वहासुद्धे संधइ सुद्धं भवं सम्मं अभवसाहगं भोगकिरिआ 10  
 सुरूवाइकल्पं । तओ ता संपुण्णा पाउणइ अविगलहेउभा-  
 वओ असंकिलिदुसुहुरूवाओ अपरोवताविणो सुंदरा अणुबं-  
 धेणं । न य अन्ना संपुण्णा ॥

आयतो गुरुबहुमानोऽवन्ध्यकारणत्वेन । अतः परमगुरुसंयोगः ।  
 ततः सिद्धिरसंशयं एषोऽत्र शुभोदयः प्रकृष्टतदनुबन्धो भवव्याधिचि-  
 कित्सकः । नेतः सुन्दरं परं । उपमाऽत्र न विद्यते । स एवंप्रज्ञः  
 एवंभाव एवं परिणामोऽप्रतिपतितो वर्धमानस्तेजोलेश्यया द्वादशमा-  
 सिकेन पर्यायेणातिक्रामति सर्वदेवतेजोलेश्यां, एवमाह महामुनिः ।  
 ततः शुक्लः शुक्लाभिजात्यो भवति । प्रायश्छिन्नकर्मानुबन्धः क्षप-  
 यति लोकसंज्ञां । प्रतिपन्नोत्तोगामी अनुत्तोतोनिवृत्तः । सदा शुभ-  
 योग एष योगी व्याख्यातः । एष आराधकः श्रामण्यस्य यथागृहीत-  
 प्रतिज्ञः सर्वोपधाशुद्धः संधत्ते शुद्धं भवं सम्यग्भवसाधकं भोगक्रियाः  
 सुरूपादिकल्पं । ततस्ताः संपूर्णाः प्राप्नोति अविगलहेतुभावतोऽसंकिल-  
 प्मुखरूप अपरोपतापिन्यः सुन्दरा अनुबन्धेन । न चान्याः संपूर्णाः ।



तत्तत्तखंडेण एअं नाणं ति बुच्चइ । एअस्मि सुह-  
जोगसिद्धी उच्चिअपडिघत्तिपहाणा ! इत्थ भावो पवत्तगो ।  
पायं विग्घो न विज्जइ निरणुबन्धासुहकम्मभावेण । अक्खि-  
त्ताओ इमे जोगा भावाराहणाओ । तथा तओ सम्मं पवत्तइ ।  
5 निष्कायइ अणाउले । एवं किरिआ सुकिरिआ एगंतनिक्कलंका  
निक्कलंकत्थसाहिआ तथा सुहाणुबन्धा उत्तरुत्तरजोगसिद्धीए ।  
तओ से साहइ परं परत्थं सम्मं तक्कुसले सया, तेहिं तेहिं  
पगारेहिं साणुबन्धं महोदए बीजबीजादिट्ठावणेणं । कत्तिविरि-  
आइजुत्ते अवंझसुहचेट्ठे समंतमदे सुप्पणिहाणाइहेऊ मोह-  
तिमिरदीवे रागामयवेज्जे दोसाणलजलणिही संवेगसिद्धिकरे  
10 हवइ अचित्तिचित्तामणिकल्पे । स एवं परंपरत्थसाहए तथा-  
करुणाइभावओ, अणेगेहिं भवेहिं विमुच्चमाणे पावकम्मुणा,  
पवड्डुमाणे अ सुहभावेहिं, अणेगभविआए आराहणाए पाड-

तत्तत्त्वखण्डेनैतज्ज्ञानमित्युच्यते । एतस्मिन् शुभयोगसिद्धिरुचि-  
तप्रतिपत्तिप्रधाना । अत्र भावः प्रवर्तकः । प्रायो विघ्नो न विद्यते  
निरनुबन्धाशुभकर्मभावेन । आक्षिप्ता एते योगा भावाराधनातस्तथा ।  
ततः सम्यक् प्रवर्तते । निष्पादयत्यनाकुलः । एवं क्रिया सुक्रिया (भवति)  
एकान्तनिष्कलङ्का एकान्तनिष्कलङ्कार्थसाधिका तथा शुभानुबन्धो-  
त्तरोत्तरयोगसिद्ध्या । ततः स साधयति परंपरार्थं सम्यक् तं कुशलः  
सदा तैस्तैः प्रकारैः सानुबन्धं महोदयो बीजबीजादिस्थापनेन । कर्तृ-  
वीर्यादियुक्तोऽवन्ध्यशुभचेष्टः समन्तभद्रः सुप्रणिधानादिहेतुर्मोहतिमिर-  
दीपो रागामयवैद्यो द्वेषानलजलनिधिः संवेगसिद्धिकरो भवति अचिन्त्य-  
चित्तामणिकल्पः । स एवं परम्परार्थसाधकस्तथाकरुणादिभावतः, अने-  
कैर्भवैर्विमुच्यमानः पापकर्मणा, प्रवर्धमानश्च शुभभावैः अनेकभविक-

णइ सव्वुत्तमं भवं चरमं अचरमभवहेउं अविगलपरंपरत्थ-  
निमित्तं । तत्थ काऊण निरवसेसं किच्चं विहूअरयमले  
सिज्झइ, बुज्झइ, मुच्चइ, परिनिब्बाइ, सव्वदुक्खाणमंतं करेइ॥

इति पव्वज्जापरिपालणासुत्तं सम्मतं ॥ ४ ॥

V

5

### [ पव्वज्जाफलमुत्तं ]

स एवमभिसिद्धे परमबंभे मंगलाल्पे जन्मजरा-  
मरणरहिण्य पहीणासुहे अणुबन्धसत्तिवज्जिण्य संपत्तनिअसरूवे  
अकिरिण्य सहावसंठिण्य अणंतनाणे अणंतदंसणे ॥

सें न सह, न रूवे, न गंधे, न रसे, न फासे, अरूवी<sup>10</sup>

याऽऽराधनया प्राप्नोति सर्वोत्तमं भवं चरममचरमं भवहेतुमविकलपरंप-  
रार्थनिमित्तम् । तत्र कृत्वा निरवशेषं कृत्यं विधूतरजोमलः सिध्यति,  
बुध्यते, मुच्यते, परिनिर्वाति, सर्वदुस्वानामन्तं करोति ।

इति प्रव्रज्यापरिपालनासूत्रं समाप्तम् ॥

५

### अथ प्रव्रज्याफलसूत्रम् ।

स एवमभिसिद्धः परमब्रह्म मङ्गलालयो जन्मजरामरणरहितः  
प्रक्षीणाशुभोऽनुबन्धशक्तिवर्जितः सम्प्राप्तनिजस्वरूपोऽक्रियः स्वभाव-  
संस्थितोऽन्तरज्ञानोऽनन्तदर्शनः ।

.स न शब्दः न रूपं, न गन्धः, न रसः, न स्पर्शः । .अरूपि-

सत्ता, अणित्थंथसंठाणा, अणंतविरिआ, कयकिच्चा, सव्वा-  
बाहविवज्जिआ, सव्वहा निरवेक्खा, थिमिआ, पसंता ।

असंजोगिण् एसाणंदे अओ चेव परे मए ॥ अवेक्खा  
अणाणंदे, संजोगो विओगकारणं, अफलं फलमेआओ, विणि-  
5 वायपरं खु तं । बहुमयं मोहाओ अबुहाणं, जमित्तो विव-  
ज्जओ, तओ अणत्था अपज्जवसिआ, एस भाव्वारुऊ परेअओ  
वुत्ते उ भगवया । नागासेण जोगो एअस्स, से सरूवसंठिण्,  
नागासमन्नत्थ, न सत्ता सदंतरमुवेइ । अचित्तमेअं केवल्लिगम्मं  
तत्तं । निच्छयमयमेअं ॥

10 विजोगवं च जोगो त्ति न एस जोगो भिन्नं लक्षण-  
मेअस्स । न इत्थावेक्खा । सहावो खु एसो अणंतसुहसहा-  
वकण्णो । उवमा इत्थ न विज्जइ । तब्भावेऽणुभवो परं त-

णी सत्ता, अनित्थंस्थसंस्थाना, अनन्तवीर्या, कृतकृत्या, सर्वाबाधा-  
विवर्जिता, सर्वथा निरपेक्षा, स्तिमिता, प्रशान्ता ।

असांयोगिक एष आनन्दः अत एव परो मतः । अपेक्षानाऽनन्दः,  
संयोगो वियोगकारणम्, अफलं फलमेतस्मात्, विनिपातपरमेव तत्,  
बहुमतं मोहादबुधानां, यदतो विपर्ययः, ततोऽनर्था अपर्यवसिताः, एष  
भावरिपुः परोऽत एवोक्तो भगवता । नाकाशेन योग एतस्थ । स  
स्वरूपसंस्थितः । नाकाशमन्यत्र । न सत्ता सदन्तरमुपैति । अचि-  
न्त्यमेतत्केवल्लिगम्यं तत्त्वम् । निश्चयमतमेतत् ।

वियोगवांश्च योग इति नैष योगो भिन्नलक्षणमेतस्य । नात्रा-  
पेक्षा । स्वभाव एवैषोऽनन्तमुखस्वभावकल्पः । उपमाऽत्र विद्यते ।

स्सेव । आणा एसा जिणाणं सव्वन्नूणं अवितहा एगंतओ ।  
न वितहत्ते निमित्तं । न चानिमित्तं कज्जं ति ॥

निदंसणमेत्तं तु नवरं । सव्वसत्तुक्खए सव्ववाहि-  
विगमे सव्वत्थसंजोगेण सव्विच्छासंपत्तीए जोरिसमेअं, इत्तो-  
ऽणंतगुणं तं तु भावसत्तुक्खयादितो । रागादओ भावसत्तु, 5  
कम्मोदया वाहिणो, परमलद्धीओ उ अट्ठा, अनिच्छेच्छा  
इच्छा । एवं सुहुममेअं न तत्तओ इयरेण गम्मइ, जइसुहं व  
अजइणा, आरोगगसोहं व रोगिण त्ति विभासा ॥

अर्चितमेअं सरूवेणं । साइअपज्जवसिअं एगसिद्धावे-  
क्खाए, प्रवाहओ अणाई । ते वि भगवंतो एवं । तहाभव्व-10  
त्ताइभावओ । विचित्तमेअं तहाफलमेएण । नाविचित्ते सह-  
कारिमेओ, तद्वेक्खो तओ त्ति, अणेगंतवाओ तत्तवाओ ।  
स खलु एवं । इहरहेगंतो, मिच्छत्तमेसो, न इत्तो ववत्था  
। अणारिहअमेअं । SANS-294.482 PAN

तद्भावेऽनुभवः परं तस्यैव । आज्ञेया जिनेनां सर्वज्ञानामवितथैकान्ततः ।  
न वितथत्वे निमित्तं नचानिमित्तं कार्यमिति ।

निदर्शनमात्रं तु नवरम् । सर्वशत्रुक्षये सर्वव्याधिविगमे सर्वार्थ-  
संयोगेन सर्वेच्छासंप्राप्त्या यादृशमेतत्, अतोऽनन्तगुणमेव तत् भाव-  
शत्रुक्षयादितः । रागादयो भावशत्रवः कर्मोदया व्याधयः, परमलब्ध-  
यस्त्वर्थाः, अनिच्छेच्छा इच्छा । एवं सूक्ष्ममेतत् न तत्त्वत इतरेण  
गम्यते, यतिसुखमेवायतिना, आरोग्यसुखमिव रोगिणेति विभाषा ।  
अचिन्त्यमेतत्स्वरूपेण । साद्यपर्यवसितमेकसिद्धापेक्षया, प्रवाहतोऽनादि ।  
तेऽपि भगवन्त एवम् । तथाऽभव्यत्वादिभावतः विचित्रमेतत् तथाफल-  
भेदेन । नाविचित्रे सहकारिभेदः, तदपेक्षस्तत इति अनेकान्तवाद-  
स्तत्त्ववादः । स खलु एवम् । इतरथैकान्तः मिथ्यात्वमेषः, नातो  
व्यवस्था अनार्हतमेतत् ।



संसारिणो उ सिद्धत्वं नाबद्धस्स मुक्ती सद्वत्थरहिता ।  
 अणाइमं बंधो पवाहेणं अईअकालतुल्लो । अबद्धबंधणे वामुक्ती  
 पुणोबंधपसंगओ । अविसेसो अ बद्धमुक्काणं । अणाइजोगो  
 वि विओगो कंचणोवलनाएणं । न दिदिक्खा अकरणस्स ।  
 5 न य दिट्ठमि एसा । न सहजाए निवित्ती । न विवित्तीए  
 आयट्ठाणं ॥

न य अन्नहा तस्सेसा, न भव्वत्ततुल्ला नाएणं, न केवल-  
 जीवरूपमेअं, न भाविजोगावेक्खाए तुल्लत्तं, तथा केवलत्तेण  
 सयाविसेसओ, तहासहावकप्पणमप्पमाणमेव । एसेव दोसो  
 10 परिकप्पिआए । परिणाममेआ बंधाइमेओ त्ति साहु । सव्व-  
 नयविसुद्धीए निरुवचरिओभयभावेणं । न अप्पभूअं कम्मं ।  
 न परकप्पिअमेअं । न एवं भवादिमेओ । न भवाभावो उ  
 सिद्धो । न तदुच्छेदेणुप्पाओ । न एवं समंजसत्तं । नाणाइ-

संसारिण एव सिद्धत्वं नाबद्धस्य मुक्तिः शब्दार्थरहिता । अना-  
 दिमान् बन्धः प्रवाहेणातीतकालतुल्यः । अबद्धबन्धने वाऽमुक्तिः  
 पुनर्बन्धप्रसङ्गतः । अविशेषश्च बद्धमुक्तयोः । अनादियोगेऽपि वियोगः  
 कांचनोपलज्जातेन । न दिदृक्षाऽकरणस्य । न चादृष्टे एषा । न  
 सहजाया निवृत्तिः, न निवृत्तौ आत्मस्थानम् ।

न चान्यथा तस्यैषा, न भव्यत्वतुल्या न्यायेन, न केवलजीव-  
 रूपमेतत्, न भावियोगापेक्षया तुल्यत्वम् । तदा केवलत्वेन सदाऽ-  
 विशेषतः, तथा स्वभावकल्पनमप्रमाणमेव एष एव दोषः परिकल्पि-  
 तायां परिमाणभेदाद्वन्धादिभेद इति साधु । सर्वनयविशुद्ध्या निरुप-  
 चरितोभयभावेन । नात्मभूतं कर्म । न परिकल्पितमेतत् । नैवं  
 भवादिभेदः । न भवाभाव एव सिद्धिः ।

न तदुच्छेदेऽनुत्पादः नैवं समञ्जसत्वं । नानादिवान् भवः । न

मंतो भवो । न हेतुफलभावो । तस्स तद्वासहावकप्पणम-  
जुत्तं निराहारन्नयकओ निओगेणं । तस्सेव तद्वाभावे जुत्त-  
मेअं सुहुममट्ठपयमेअं विचिंतिअव्वं महापन्नाए त्ति ॥

अपज्जवसिअमेव सिद्धसोक्खं । इत्तो चेवुत्तमं इमं ।  
सव्वहा अणुस्सुगत्तेऽणंतभावाओ । लोगतंसिद्धिवासिणो 5  
एए । जत्थ य एगो तत्थ निअमो अणंता । अकम्मणो गई  
पुव्वपओगेण अलाउप्पभिइनायओ । निअमो अओ चेव अफु-  
समाणगईए गमणं । उक्करिसविसेसआ इअं । अव्वुच्छेओ  
भव्वाण अणंतभावेण ॥

एअमणंताणंतयं समया इत्थ नायं । भव्वत्तं जोगया-10  
मेत्तमेव केसिंचि पडिमाजोग्गदारुनिदंसणेण । व्यवहारमय-  
मेअं । एसो वि तत्तंगं पवित्तिविसोहणेण अणेगंतसिद्धीओ

न हेतुफलभावः । तस्य तथा स्वभावकल्पनमयुक्तं निराधारोऽन्वय-  
कृतो नियोगेन । तस्यैव तथाभावे युक्तमेतत् सूक्ष्ममर्थपदमेतत् वि-  
चिन्तितव्यं महाप्रज्ञेति ।

अपर्यवसितमेव सिद्धसौख्यं । अत एवोत्तममिदं । सर्वथाऽनु-  
त्सुकत्वे ( सति ) अनन्तभावात् । लोकान्तसिद्धिवासिन एते । यत्र  
चैकस्तत्र नियमादनन्ताः । अकर्मणो गतिः पूर्वप्रयोगेणालाबुप्रभृति-  
ज्ञाततः नियमोऽत एवास्पृशद्गत्या गमनं । उत्कर्षविशेषत इयं ।  
अव्यवच्छेदो भव्यानामनन्तभावेन ॥

एतदनन्तानन्तकं समया अत्र ज्ञातं । भव्यत्वं योग्यतामात्रमेव  
केषांचित् प्रतिमायोग्यदारुनिदर्शनेन । व्यवहारमतमेतत् । एषोऽपि

निच्छयंगभावेण । परिसुद्धो उ केवलं । एसा आणा इह  
भगवओ समंतभद्रा त्रिकोटिपरिसुद्धीए अपुणबन्धगाइगम्मा ॥

एअप्पिअत्तं खलु इत्थं लिङ्गं, ओचित्तपवित्तिविन्नेअं  
संवेगसाहगं निअमा । न एसा अन्नेसिं देआ । लिङ्गविवज्ज-  
याओ तप्परिज्ञा । तयणुग्गहट्ठयाए आमकुम्भोदगनासनाएणं, 5  
एसा करुणं त्ति वुच्चइ । एगंतपरिसुद्धा अविराहणाफला  
तिलोगनाहबहुमाणेणं निस्सेअससाहिगं त्ति ॥

इति पञ्चज्जाफलसुत्तं सम्मत्तं ॥ ५ ॥

तत्त्वाङ्गं प्रवृत्तिविशोधनेनानेकान्तसिद्धितो परिशुद्धस्तु केवलं । एषाऽऽज्ञा  
इह भगवतः समन्तभद्रा त्रिकोटिपरिशुद्धयाऽपुनर्बन्धकादिगम्या ।

एतत्प्रियत्वं खलु अत्र लिङ्गं, औचित्यप्रवृत्तिविज्ञेयं संवेगसाधकं  
नियमात् । नैषाऽन्येभ्यो देया लिङ्गविपर्ययात्तत्परिज्ञा । तदनुप्रहार्थ-  
मामकुम्भोदकन्यासज्ञातेन; एषा करुणेत्युच्यते । एकान्तपरिशुद्धाऽवि-  
राधनाफला त्रिलोकनाथबहुमानेन निःश्रेयससाधिका ।

इति प्रव्रज्याफलसूत्रम् ।

# Notes

## I

[ Numbers in black indicate the page and line in the text ]

1-2 नमो अरुहंताणं It is customary that salutations should be paid to the favourite deity in the beginning of a work. Jains do not worship individuals but the benevolent perfect souls who deserve it by their merits. There is no particular god or goddess who can be our saviour. So the author bows down to अरुहंत and all Jains do it every day in the recitation of the famous formula.

नमो अरिहंताणं । नमो सिद्धाणं । नमो आयरियाणं । नमो उव-  
ज्झायाणं । नमो लोए सव्वसाहूणं ।

अरुहंताणं is explained as अरुहेभ्यः in the following words by Haribhadrāsuri.

न रोहन्ति न भवाङ्कुरोदयमासादयन्ति कर्मबीजामावाहिति अरुहाः  
तेभ्यः । This is a clear explanation no doubt. But the most commonly used epithet for the तीर्थंकर is अरिहंत, which is interpreted as अरीन् कर्म शत्रून् हन्तीति अरिहन्तः । In Sanskrit अर्हत् is used. It means:—  
अशोकाद्यष्टमहाप्रातिहार्यलक्षणां पूजामर्हति इति अर्हन् । हेमचन्द्राचार्य however gives अरिहंत-अरहंत and अरुहंत as the Prakrit equivalents of अर्हन्. अरहंत may be explained as नास्ति रहो यस्य सोऽरहंतः । In the nine dignitaries which constitute the essence of Jainism, first place is assigned to अरिहंत as they are our immediate benefactors. They are human beings with perfect know-

ledge, connotation-energy and freedom from delusive कर्म-occasioned by the destruction of the four यातिकर्म which soil the true nature of the soul. The other four कर्म can be destroyed at the time of death only, for they are related with the body. They are आयु-नाम-गोत्र and वेदनीय. The last however becomes almost powerless in the absence of मोहनीय.

Thus अरिहन्त are not सिद्धs or librated souls who have destroyed all the eight कर्मs but they are sure to become सिद्धs. They are worshipped first because they are आसन्नोपकारी. They have pointed the path of perfection to us. They are our true guides. The सिद्धs have achieved perfection but not obliged us with the preaching of the sacred religion. It is only those who contract the तीर्थकर-नामकर्म in a previous birth who become अरहन्तs. They are perfect though living i. e. जीवन्मुक्त.

1-3 अणाइ जीवे etc. Souls are without beginning. The world too is without beginning. There is no creator. Souls are अनंत and they have to pass through innumerable existences before getting emancipation. Their mundane existence is occasioned by कर्मs which too have no beginning. That union of जीव and कर्म is misery itself leading to further miseries.

1-5 एअस्स णं etc. All agree that the world is full of miseries and they can be ended by



religion only. Religion can be had by the destruction of sinful deeds and that is possible in the case of भव्य souls only.

सम्यग्ज्ञानदर्शनचारित्ररूपकः शुद्धधर्मः ।

तद्भाभव्व etc-भव्यत्वं नाम सिद्धिगमनयोग्यत्वमनादिपारिणामिको भावः । आदिशब्दात् कालनियतिकर्मपुरुषकारपरिग्रहः ।

तस्स पुण etc:-There are three things necessary for तथाभव्यत्वादिभाव They are चतुःशरणगमनं-दुष्कृतगर्हा and सुकृतानामासेवनम् । The fourfold shelter is that of अरिहंत-सिद्ध-साधु including आचार्य & उपाध्याय and शुद्धधर्म. दुष्कृतगर्हा and सुकृतानामासेवनम् form the two aspects of the one righteous path. Sinful deeds should be avoided with censure and good deeds should be done, with devotion. These three should be practised thrice a day when there is no disturbance to the mind and repeatedly when the mind is not at rest.

संकिलेसे-तीव्ररागादिसंवेदनरूपे अरतौ उत्पन्नयाम् इति । तिकाल-त्रिसंध्य । असंकिलेसे-प्रकृत्या कालगमने ।

Next, the author proceeds to explain each dignitary whose shelter is sought.

2- स्त्रीणरागदोसमोहाः-राग-द्वेष and मोह are the principal enemies. So they have to be primarily destroyed. The epithet वीरराय also is used. भवजलहिपोआ distinguishes अरहंत from सिद्ध.

2- पंचविहायारजाणगा-The monks must know and practise the five-fold right conduct-regarding ज्ञान-knowledge, दर्शन-faith, चारित्र-monkhood, तप-penance and वीर्य-strength.

2- पद्माइनिदंसणा-पद्मादिनिदर्शन :-Comparable with lotuses in purity. हरिभद्र explain as “ पद्मादीनि पङ्कोत्पत्तिजलस्थिति-भावेऽपि तदस्पर्शनेन कामभोगापेक्षयैवमेव भावः । आदिशब्दाच्छरत्सलिलादिग्रहः । Poets usually compare the saints who are pure and free from attachment like the lotus. The lotus though born in mud and water stands above them and does not get soiled. The saint also though born in the world full of pleasures is not affected by them.

2- केवलिपण्णत्तो धम्मो-That religion is true which is preached by the omniscient sages. There is no orthodoxy in it. The author does not ask us to go by names only i. e. to accept the principles of religion because they are taught by lord महावीर but because महावीर was a केवली.

Thus the shelter of the four dignitaries has to be sought first. The most common form of it used both in श्वेतांबर and दिगंबर is as under:—

चत्तारि सरणं पवज्जामि । अरिहंते सरणं पवज्जामि ।  
सिद्धे सरणं पवज्जामि । साहू सरणं पवज्जामि ।  
केवलिपण्णत्तं धम्मं सरणं पवज्जामि ।

Both monks and laymen recite this everyday and derive great peace of mind. Human beings do require shelter and that can be had not from gods or individuals but from the virtues

of those individuals as also from the principles of true religion. In Buddhism shelter is sought of बुद्ध-धर्म and संघ. In it, सिद्धs are not mentioned as Buddha was never clear in his opinion for the state after death. Formation of the संघ was quite a new thing, found in Buddhism and Jainism only. Even अरिहंतs bow down to the संघ by saying नमो तित्थस्स before they deliver the religious sermon.

This four-fold shelter produces सम्यक्त्व which is the root of the tree of liberation or refers to the three important principles of divinity, teachership and religion, for सम्यक्त्व is defined as सुदेवगुरुधर्मश्रद्धा.

The next paragraph shows the fondness for details and the soundness of the argument found in Jain books. Vows of the Jains are so carefully worded that equivocation or misinterpretation is not possible.

मातृषु पितृषु वा अनेकजन्मापेक्षं बहुवचनम् । ओद्देण-सामान्यतः भगवतिषु-समकितादिमार्गस्थितेषु मार्गसाधनेषु पुस्तकादिषु, अमार्गसाधनेषु खज्जादिषु. One should be very careful in his activities of mind, body and speech towards these holy persons, places and objects. The तीर्थंकरs are our benevolent friends and preceptors. In their presence, one should censure sin and swear to avoid all evil deeds.

4-2 मिच्छामिदुक्कडं-is a popular phrase current among the Jains for the confession of sins and

consequent repentance. One promises thereby to correct his behaviour in future. It can be used before a teacher or even the householder by way of sincere apology. Commentators have failed to give its exact meaning and offered various explanations by different interpretations. Again its use is so current that the original and literal meaning is perhaps lost sight of. हरिभद्रसूरि explains it ingeniously as under:—

व्याख्या—अस्य अर्थविशेषत्वात्प्राकृताक्षरैरेवन्याय्या, निर्युक्तिकार-  
बचनप्रामाण्यात् । आह च निर्युक्तिकारः—

मि ति मिउमद्वत्ते छलु त्तिय दोसाण छायेणे होइ ।  
मि ति य मेराइ ठिओ दु ति दुगुंछामि अप्पाणं ॥  
क ति कडं मे पावं ड ति य डेवेमि तं उवसमेणं ।  
एसो मिच्छादुक्कडपयक्खरत्थो समासेणं ॥

The preceding verses are:—

संजमजोए अच्चुद्धियस्य जं किंचि वितहमाचरिणं ।  
मिच्छा एयंति वियाणिल्लण मिच्छन्ति कायव्वं ॥  
जं दुक्कडंति मिच्छा तं भुज्जो करणं अपूर्णेत्तो ।  
तिविहेण पडिक्कंतो तस्स खलु दुक्कडं मिच्छा ॥  
जं दुक्कडं ति मिच्छा तं चेव निसेवए पुणा पावं ।  
पच्चक्खमुसावाई मायानियडीपसंगो य ॥

The long and symbolic interpretation given above cannot be in the mind of a man who uses the phrase. The principal words in his mind are मिथ्या and दुष्कृत. The difficulty lies in solving मिच्छामि.

If it be taken as the verb it means मा इच्छामि as well as मिथ्यामि (denominative form of मिथ्या). If we separate मिच्छा and मि the meaning will be मिथ्या मे. The second does not appear plausible. We cannot falsify sins. मिथ्या मे दुष्कृतं is a pious wish and honest confession. That is the sense uppermost in the mind of those who use it to-day. But looking to the context in our text, मा इच्छामि दुष्कृतम्—as opposed to इच्छामि सुकृतम् later on, is quite appropriate.

4-8 पडिवसिजुत्ते-भक्तियुक्तो, निरङ्कारपारगे-निरतिचारं भाषा-पाकः, सुखसाहजजोगे-मोक्षसाधनयोगान्, वैयावृत्यादीन्, मगसाहज-जोगे-गुणस्थानकत्वाभ्युपगमादि ।

5-7 अणभिन्ने भावओ-परमार्थतः हिताहितानामनभिन्नः । The author uses both सुकड and सुकड for सुकृत. सुकड seems to have been used against दुकड.

The great power of the चडसरणगमण-दुकडगरिहा and सुकडासेवण is shown in this paragraph.

6-2 कडगबद्धे विअ विसे etc. Poison cannot be destroyed by the snakecharmers but its effect can be neutralised by some occult practice. It can also be sucked up in a ringlike article of medicine. It can be tied down in a circular piece of string or not allowed to spread at all in the body. So the man who is stung has to bear the pain of the bite only. Its dreadful consequences



are averted. In the same way, having contracted evil कर्म one has to suffer a little only if he avoids further terrible fruition by the four-fold shelter etc. Another reading is कयबंधे विय विसे अप्पफले सिया । The sense is the same. Only कटक is not mentioned. Haribhadra says पाटकबद्धमिष विषं मन्त्रसामर्थ्येन अप्पफलं स्यात् ।

6-4 भासगलिज्जन्ति-भासकलीक्रियन्ते आक्षिप्यन्ते इत्यर्थः। भावोपचयेन परिपोष्यन्ते । निम्मविज्जन्ति-परिसमाप्तिं नीयन्ते ।

6-6 सुप्पउत्ते विअ. महाणए सुहफले सिआ-सुप्रयुक्त इव महाऽगदः शुभफलं स्यात् । Good medicine if carefully administered is bound to yield good result. Similarly good deeds done with a good motive are bound to give good fruits.

6-7 अण्डिबन्धमेअं-अनिदानमित्यर्थः। निदान is strictly prohibited in Jainism. Nothing should be done with a view to get some worldly reward.

नमो नमिअनमिआणं etc. This is सूत्रसमाप्तिमंगल.

## II

Having sought the fourfold shelter and having repented for sins committed one should think of the nature of vows.

धम्मगुणा वयाइं । Vows are the merits of religion. They should not be violated. They should be accepted and followed with great sincerity.

अच्चन्तभावसारं means महता प्रणिधानबलेन न राभसिकया प्रवृत्त्या ।

The vows should be taken after great consideration with becoming purity of mind and not rashly.

7-9 थूलगपरिगहविरमणमिच्चाइ स्थूलपरिग्रहविरमणमित्यादि-आदि-शब्दात् उत्तरगुणपरिग्रहः । आदौ उपन्यासश्चैषां भावतः इत्थमेव प्राप्तेरिति ।

उक्तं चः— सम्मतंमि उ लद्धे पलियपुहुत्तेण सावओ होज्जा ।

चरणोवसमखयाणं सागरसंखंतरा होति ॥

एवं अप्पडिवडिए सम्मत्ते देवमणुयजम्मेसु ।

अण्णतरसेटिवज्जं एगभवेणं च सव्वाइं ॥

सयाणागाहगे-सदा आज्ञाग्राहकः ।

उदगसहकारित्तं अधम्ममित्ताणं चित्तिज्ज-One should consider the terrible consequences of the company of irreligious friends.

8-4 परिहरिज्जा etc. The proper order of words will be:—जणाणं कइणापरे ( से ) लोगविहद्धे ( कज्जे ) सम्मं परिहरिज्जा । Being kind towards people he should not act against them. •

8-5 संकिलेसो खु एसा—That censure of religion is a distress to the mind.

8-10 अंधोविवाणुकृए etc. Just as a blind man resorts to his guide, a patient to his physician, the poor to the rich and the frightened lonely man to a great leader, a man should resort to the friend in the form of religion in proper manner.

धम्ममित्त may mean (1) Religious friend (2) Friend in the form of religion or (3) Vows which serve the purpose of religious friends.

Having accepted the minor vows a layman should accordingly purify his mind body and speech in the performance of his duties.

9-5 आयइविराहं समारंभं—परलोकपीडाकरं समारंभं अङ्गारकमादिरूपं । His occupation and undertakings should not be such as would come in the way of his happiness in the next birth.

9-8 एवं न हिंसिज्जा भूआणि—etc. are the five commandments for the practice of the five vows. Monks have to practise them in entirety. Laymen cannot do it. Some concessions based on practical consideration are allowed to them. So their vows are called स्थूल—gross or minor. They cannot very strictly and thoroughly practise them. They cannot avoid all हिंसा, for in practical life and daily meals onesensed beings are killed. Therefore he fixes a limit and abstains from injury to

असंख्यजीव i. e. moving visible living beings only. The observance of these vows is partial in the case of laymen.

The next paragraph is very fine and wholesome advice is given to a housholder in it. His charity-enjoyment-circle of friends, relatives, servants and savings should be in proportion to his profits.

उक्तं च लौकिकैः—

पादमायान्निधिं कुर्यात् पादं वित्ताय वर्धयेत् ।

धर्मोपयोग्योः पादं पादं भर्तव्यपोषणे ॥\*

तथा अन्यैरप्युक्तंः—

आयादर्थं नियुज्जीत धर्मे यद्वाधिकं ततः ।

शेषेण शेषं कुर्वीत यत्नतस्तुच्छमैहिकम् ॥

9-13 एवं खु तप्पाळणे वि धम्मो.....ममत्तं बन्धकारणम् ।

A layman in his enthusiasm to serve the correlative religionists and guard all living beings, should not forget his duties to the relatives. While looking to other beings they should not be neglected. Nonviolence should be practised completely and compassion should be shown to all living beings alike, without attachment.

10-1 सन्वे जीवा पुढो पुढो is the oft-quoted phrase. Jains believe in the plurality of souls. Each soul is independent. Each feels pleasure and pain.

हरिभद्रसुरि explains:—" सर्वे जीवाः पृथग् पृथग् वर्तन्ते स्व-  
लक्षणमेदेन, किंतु ममत्वं बन्धकारणं लोभरूपत्वात्, उक्तं चः—

संसाराम्बुनिधौ स्वस्वकर्मोर्मिपरिघट्टिताः ।

संयुज्यन्ते वियुज्यन्ते तत्र कः कस्य बान्धवः ॥

तथा—

अत्यायतेऽस्मिन् संसारे भूयो जन्मनि जन्मनि ।

सत्त्वो नैवास्त्यसौ कश्चिद्यो न बन्धुरनेकधा ॥

सर्वथा परिभावनामात्रमेतत्—स्वजनो न स्वजन इति ।

Attachment is the cause of the bondage of  
कर्मस. In the दशवैकालिक सूत्र, it is said ' मुच्छा परिग्रहो बुद्धो,  
Attachment for the possession and not mere po-  
ssession is called possession.

सहसमन्नागए-स्मृतिसमन्वागतः—Carefully conscious of  
the following line of thinking.

10-5 बुद्धी ममेअस्स-बुद्धिः मम एतस्य धर्मस्थानस्य ।

10-6 असारं अविद्दिगहणेणः—H. adds 'वपाकदाहणत्वात्' and  
quotes the following verse:—

पापेनैवार्थरागांधः फलमाप्नोति यत्कचित् ।

बडिषामिषवत्तु विना नाशं न वीर्यति ॥

10-9 भावमङ्गलमेयं तन्निष्फक्तीए—एतद्विधिना वर्तनं अधिकृतसमा-  
चारनिष्पत्तेः भावमङ्गलमस्ति ।

धम्मजागरिआए—'भावनिद्राविरहेण धर्मजागरया तत्वालोचनरूपया ।  
जिणाणमणुभावओ—जिनानामनुग्रहात् ।

अववायकारी—अवपातकारी स्यात्—आज्ञाकारीति भावः ॥



### III

In this section are discussed the duties of a layman towards the members of his family when he desires to become a monk. He ought to have performed the duties of a householder. He should not at once shirk off the responsibilities of family life. If the members of the family are enlightened enough to encourage him in his pious proposal, there is no difficulty. But if they do not willingly allow him, he should try to persuade them by referring to the transitory nature of the world and get permission. If the permission is not granted even after making efforts, the candidate for दीक्षा should leave them without offending. His intention should be pious—to cure them of the disease of delusion.

12-3 जहोदिअगुणे-संसारविरक्तः-संविग्नः-अभयः अपरोपतापी विशुद्धः and विशुध्यमानभावः as shown in the last section above.

अपरोवतावं—Without injuring the feelings of the relatives.

12-5 न खलु.....हिअं—It is truly said that no good comes out of an undertaking which has got a sinful beginning. Parents should not be displeased.

12-7 समुदायकडा.....फलति—Good deeds done in company yield the fruit in company. Monkhood is a pious thing. If the parents encourage it—they share

its good results to a certain extent. Thus the candidate should argue.

12-9 एगुरुक्खनिवासिसउणतुल्लमेअं-हरिभद्रसूरि explains—

वासवृक्षं समागत्य विगच्छन्ति यथाण्डजाः ।

नियतं विप्रयोगांतस्तथा भूतसमागमः ॥

The company of relatives here is just like the company of birds living in one tree. If all are meritorious—their state in future will be happy and they will possibly remain together. Otherwise there will be a long separation. One who practises monkhood may be emancipated and others may remain behind. Thus a long separation will take place. So the parents should permit the son.

12-14 संवरदृढभङ्गिं etc. संवरस्थगितच्छिद्रं, छिद्राणि प्राणातिपातऽविरमणादीनि तथा ज्ञानकर्णधारमभीक्ष्णं तदुपयोगतः, तपःपवनजवनं अनशनाद्यालोचनतया ।

13-1 खणे-मनुष्यभवरूपी क्षणः दुर्लभः सर्वकार्योपमातीतश्च ।

Human existence is above comparison and difficult to obtain on account of its being the means of religion which brings मोक्ष ।

The next two sentences describe the nature of सिद्धि and संसार ।

संसारः सर्वोपद्रवालयं-यदाह—

जरामरणदौर्गत्य-व्याधयस्तावदासतां ।

मन्ये जन्मापि वीरस्य भूयोभूयस्त्रपाकरम् ।

अनवस्थितस्वभावः संसारः, अत्र खलु सुख्यसुखी पर्यायतः,  
सदप्यप्रत् स्वप्न इव सर्वमास्थाभावेन ।  
आलमालं—Showy—false.

समिज्झइ—समृद्धयति च मम खमीहितं संसारव्यवच्छेदनं गुह्यप्रभा-  
वेण । एवं शेषाण्यपि भार्यादीनि बोधयेत् औचित्योपन्यासेन ।

14-2 तदुपकरणं आओवायसुद्धं—तदुपकरणमायोपायशुद्धं—The  
candidate for दीक्षा should make all necessary  
arrangements for the maintenance of the family.

That is his duty—gratefulness and real com-  
passion.

14-4 अन्नहा etc. अन्यथा एवमपि तदनुज्ञाभावे अनुपध एव  
भावतः उपधायुक्तः स्यादित्यर्थः ।

उक्तं च—

निर्माय एव भावेन मायावांस्तु भवेत् क्वचित् ।

पश्येस्त्वपरयोर्यत्र सानुबन्धं हितोदयम् ॥

If the parents do not permit even after per-  
suasion the candidate should lead the household  
life and keep possessions for some time without  
any attachment for them.

14-7 अद्वाणगिलाणोसहत्यचागनाएण—Following the  
example of a man who left the sick person in an im-  
proper place to bring the medicine. Parents are like  
the ill man who has fallen in a place where no  
medical aid is available. To bring the medicine  
of सम्यक्त्व to cure their disease of मोह and अज्ञान—  
the man should accept दीक्षा and enlighten the

parents thereafter. The illustration is very well explained in the next stanza.

संभवओसहे is a peculiar compound. It means—  
'the disease whose medicine is possible.'

ओसहभावे अ संसओ—With medicine they may or may not live.

कालसहाणि अ एभाणि—and they can live for some years yet.

14-14 एष चाए अचाए etc. एष त्यागोऽत्यागः संयोगफलत्वात्, अत्याग एव त्यागो वियोगफलत्वात् । End justifies the means. Mere abandonment is no abandonment if it is done with a view to reunite.

15-5 एवं सुकपक्खिए etc. here the application of the illustration is given.

शुक्लपाक्षिको महापुरुषः परितसंसार इत्यर्थः । यथोक्तं—

जस्स अवट्ठो पोग्गलपरियट्ठो सेसओ अ संसारो ।

सो सुकपक्खिओ खलु अहिणे पुण कण्हपकरवीओ ॥

He is a pious man who is always nearing liberation and whose period of wanderings is less than half पुद्गलपरावर्त ।

15-8 तस्स संपाडणे विभासा-तस्य सम्यक्त्वाद्योषधस्य संपादने विभाषा-कदाचिदेतत्संपादयितुं शक्यते कदाचित् न इत्येवंरूपा । तथा जीवमसंभवात्, निश्चयतस्तु न, यथोक्तं—

आयुषि बहूपसंगे वाताहतसल्लिबुदुबुदानित्ये ।

उच्छ्वस्य निःश्वसीति नः सुप्तो वा यद्विबुध्यते तच्चित्रं ।

16-3 से ते सम्मत्ताईओसहसंपादणेण etc. स शुक्लपाक्षिकः पुरुषः तौ मातापितरौ समक्त्वाद्यौषधसंपादनेन जीवयेत् आत्यन्तिकं कथमित्याह—  
अमरणं मरणावन्ध्यबीजयोगेन—चरममरणावन्ध्यकारणसम्यक्त्वादियोगेनेत्यर्थः।  
अमरण—चरममरण means मोक्ष. सम्यक्त्व is the अवन्ध्यबीज or मोक्ष i.e. Right belief is the most successful cause of liberation.

एस धम्मो सयाणं—This is the duty of good people. सयाणं is an irregular form.

16-6 भगवं इत्थं नायं etc. भगवानत्र ज्ञातं महावीरः एव, परिहरन् गर्भाभिग्रहप्रतिपत्त्या अकुशलानुबन्धिनं तथा कर्मपरिणत्या मातापितृशोकं प्रव्रज्याग्रहणोद्भवमित्युक्तं च—

अहं सत्तमम्मि मासे गन्भत्थो चेवभिग्गहं गिण्हे ।

णाहं समणो होहं अम्मापियरे जियंतम्मि ॥

The incident in the life of lord महावीर is the illustration for reverence and devotion to parents. He removed the anxiety of parents regarding his safety in the womb when he found that the mother had become suspicious of his life owing to his lying still.

महावीर with a view not to trouble his mother by his movements in the womb became steady for some time but the mother thinking that the foetus was lost, began to weep and lament. At this, महावीर determined not to quit household life before the death of his parents.

दुप्पट्ठआराणि अम्मापिईणि—The obligation of parents can never be returned. They must be pleased



by a dutiful son. Lord महावीर judged their great affection from that small incident and resolved not to accept asceticism in their life time.

The last paragraph shows the proper manner of accepting initiation into monkhood.

16-7 अपरोवतावं-etc. without in the least injuring the feelings of any one, in the presence of a good preceptor having worshipped the तीर्थंकर both materially and mentally—having satisfied the needy by charity according to his means, in proper dress, at the auspicious moment, purified by गुरु-मन्त्र and with great joy the candidate should pass on from the household life to the religious path.

किष्णार्ह-कृपणादीन्-दुःखितसत्त्वानित्यर्थः ।

सुप्पडसावस्सए सुप्रयुक्तावश्यकः समुचितेन नेपथ्यारिना ।

समहिवासिए-समभिवासितो गुरुणा गुरुमन्त्रेण ।

Thus we can clearly see that the responsibilities to be disposed of by a candidate for दीक्षा were very great. He had to discharge his duties towards his parents and the other members of his family. He must make all arrangements for their maintenance in future. If they are high-souled and if they willingly allow him—that is very desirable. If not—the candidate should try his utmost to persuade them and should lead a pious life without attachment in their company for some time

if necessary. Thereby he should convince them of his sincerity and capacity to bear the troubles in the life of a monk. These strict rules for entering the order of monkhood in Jainism have kept its standard very high. Its present glory and purity are due to that strictness.

## IV

Having accepted asceticism in the proper manner as shown in the last section, the monk should practise it well. Its thorough practice is the sure means of salvation. It is the only right course. All other ways fail to bring liberation.

17-4 न विवज्जयमेइ-etc न विपर्ययमेति मिथ्याज्ञानरूपम् । विपर्ययाभावो अभिप्रेतसिद्धिः सामान्येन एव उपायप्रवृत्तेः । The knowledge etc of that pious monk do not get perverted and hence he does not swerve from the right path. That absence of perversion or sticking to the proper course brings the desired object.

नविवज्जत्यो.....पयट्ठ-One who is not perverted is not on the improper path.

17-6 उवाचो.....निर्भयेण. The proper course must necessarily lead to the destination. Means must achieve the end. The desired object must be achieved by employing proper means for it. That is the rule of nature. According to the law of cause and effect the proper effect must have the

proper cause and vice versa. Here, the desired object—viz मोक्षप्राप्ति and the means to achieve it—viz प्रव्रज्यापालन are the effect and the cause. तत्सततत्तत्वाओ etc—If it can be achieved by any other means—why not by the third or the fourth? It will then incur the fault of अतिप्रसङ्ग or unwarranted consequence. That is निश्चयमत.

Haribhadra explains the whole argument as:—  
उपायश्चोपेयसाधको नियमेन कारणं कार्याव्यभिचारीत्यर्थः, एतज्जननस्वभावस्य तत्कारणत्वायोगादतिप्रसंगात् । एतदेवाह—तत्स्वतत्त्वत्याग एवोपायः अन्यथा स्वमुपेयमसाध्यतः कुतः, इहातिप्रसंगात्, तदसाधकत्वाविशेषेणानुपायस्याप्युपायकत्वप्रसंगात्, न चैवं व्यवहारोच्छेद आशङ्कनीय इत्यर्थः, निश्चयमतमेतदिति सूक्ष्मबुद्धिगम्यम् ।

Cause must produce the effect. If it does not and anything else does—there will be अतिप्रसङ्ग. If cotton threads with necessary accompaniments cannot produce cloth and if it can be produced by earth why can water or wood not produce it? Thus there will be no end to the number of things which can produce cloth.

The next paragraph points out the proper course of conduct for him. He should be free from all attachment—study well, serve the preceptor, stay with him and exert for liberation.

17-8 निअत्तग्गहदुकरवे—निवृत्ताग्रहदुःखः—He should be free from the pain of obstinacy and hence become

पसमसुहसमे-*i. e.* he should secure the peace of mind.

17-10 न इओ हियं तत्तं ति मन्नइ-गुरुकुलवासात् न अन्यत्  
हितम् । उक्तं च-

णाणस्स होइ भागी, थिरयरओ दंसणे चरित्ते अ ।

धण्णा आवक्कहाए गुरुकुलवासं ण मुंचन्ति ॥

Staying with the preceptor is very beneficial. The monk gets knowledge thereby and becomes firm in faith as well as in practice. The blessed do not leave it for the whole life.

सुसूसाइगुणजुत्ते-सुश्रूषादिगुणयुक्तः, सूश्रूषाश्रवणग्रहणधारणाविज्ञानो-  
हापोहतत्वाभिनिवेशाः प्रज्ञागुणाः इति एतद्युक्तः । This refers to the eight virtues of a disciple who would be instructed in sacred books.

परममंते-परममंत्रः रागादिविषयतया ।

आसंसाविप्पमुक्के-इहलोकपरलोकाद्यपेक्षया आशंसाविप्रमुक्तः ॥

आययट्ठी-मोक्षार्थी-आयत-is used in the sense of मोक्ष very often in Jain books.

Such a pupil studies the scriptures thoroughly and employs them well. That good use is the commandment of तीर्थंकर.

18-1 अन्नहा अणिओगो अविहिगहिअमंतनाएण-If the know-  
ledge is not well put into practice, it goes fruitless. Just as the charm which is not tried according to its rites gives no fruit in the same way knowledge which is not properly used becomes fruitless.

अणाराहन्तीए न किञ्चि-अनाराधनायामेकान्तेन प्रवृत्तस्य न किञ्चि-  
दिष्टमनिष्टं वा । सदनुष्ठानं हि मोक्षफलमेव,

यथोक्तं—“ भ्रामण्यस्य फलं मोक्षः प्रधानमितरत्पुनः ।

तत्त्वतोऽफलमेवेह ज्ञेयं कृषिपत्न्यालवत् ॥

भंगस्यापि उन्मादाद्यव, यथोक्तं—

उन्मादं व लमेज्ज रोगातंकं व पाउणे दीहं ।

केवलपण्णत्ताओ धम्माओ वा विसंसेज्ज ॥

तदणारंभाओ etc. अनाराधनायां मार्गदेशनायां तात्त्विकायां दुःखं शृण्वतो भवति, उक्तं च—शुद्धदेशना हि क्षुद्रसत्त्वमृगयूथसंत्रासनसिंहनादः, तथा अवधीरणा मनाग्लघुतरकर्मणो न दुःखं, तथा अप्रतिपत्तिस्ततोऽपि लघुतरकर्मिणो नावधीरणा ।

Those who cannot begin the practice are pained to hear the sermon. Others are not pained but discard it and the monks of the third kind are unable to accept it.

नेवमहीअमहीअं अवगमविरहेण—This study is no study without सम्यक्त्व.

The monks who have taken to the right path with the acquisition of सम्यक्त्व may swerve yet it causes no evil. Right belief is the most important thing.

मग्गगामिणो खु एसा अवायवहुलस्स—अपायबहुलस्य मार्गगामिनः एव एषा विराधना ।

18-8 निरवाए etc. One who is free from troubles and on the right path acts according to the sacred canons and follows the ( प्रवचनमातृका ) mothers of the creed. They are made up of five rules of carefulness in connection with (1) walking (2) speech (3) begging food (4) handling the articles of use



and (5) answering the calls of nature; and three rules for guarding the activities of mind body and speech. They are based on the fundamental principle of अहिंसा or non-injury and as they help its faithful practice they are called the mothers of the creed.

18-9 अविअत्तस्स-भावबालस्य । विअत्तो-भावचितायां केवली ।  
एअच्चाए सिसुजणणिचायनाएण अणत्थपरे-Just as a child suffers by abandoning the mother-the monk also suffers much by not practising the right mothers of creed.

केवली विआणइ दुविहाए परित्राए-सर्वज्ञः सम्यग्भावपरिणत्या एतद्विजानाति, द्विविधया परिज्ञया ज्ञपरिज्ञया प्रत्याख्यानपरिज्ञया च, ज्ञपरिज्ञा तत्त्वबोधमात्ररूपा, प्रत्याख्यानपरिज्ञा तद्दर्भक्रियाख्या ।

He knows it all by objective knowledge as well as by knowledge with practical considerations. The first implies knowledge for its own sake. The second implies the practical considerations.

18-12 तद्वा आसासपयासदीवं etc. आश्वासप्रकाशद्वीपं दीपं वा सम्यग्विजानातीति वर्तते । किं विशिष्टमित्याह स्पन्दनस्थिरादिभेदं । इह भवान्धावाश्वासद्वीपो, मोहान्धकारे दुःखगहने प्रकाशदीपश्च । तत्राद्यः स्पन्दनवान-स्पन्दनवांश्च प्लावनवानप्लावनवांश्चेत्यर्थः । इतरोऽपि स्थिरोऽस्थिरश्च । अप्रतिपाती प्रतिपाती चेत्यर्थः—

चारित्र or asceticism is like the island for living beings to rest upon while being drifted in this worldly ocean. It is also like a lamp of knowledge to guide the creatures lying in the dense

darkness of misery and delusion. The island is of two kinds (1) That which can be drowned by the surging waves of the ocean and (2) that which cannot be drowned. The lamp too is of two kinds (1) that which can be put out and (2) that which cannot be. The two islands are those of क्षायोपशमिकचारित्र and क्षायिकचारित्र. The two lamps are क्षायोपशमिकज्ञान and क्षायिकज्ञान. The island and the lamp of the first kind take us a long way to मोक्ष, while the second type leads to it by the shortest and the surest cut.

अणूसंगे—अनुसुकः—not very anxious for the result.

भावकिरिञ्चं—निर्वाणसाधिकां भावक्रियाम् ।

19-3 अब्बहिए परीसहोवसग्गेहिं वाहिएसु किरिआनाएणं—Just as a diseased man gets peace being cured by good treatment in the same way the monk gets great peace of mind by the practice of penance and selfrestraint, if he is not agitated by favourable as well as unfavourable calamities (उपसर्गस) and hardships (परीषद्स.)

The परीषद्स or hardships are 22 in number. A monk has to patiently bear them to keep himself on the right path and to shed off कर्मस.

उमास्वातिवाचक writes in the 9th chapter of his famous तत्त्वार्थाधिगमसूत्र—

( मार्गाच्यवननिर्जरार्थं परीषदाः सोढव्याः ) and क्षुत्पिपासाशीतोष्णदंशमशकनाग्न्यारतिस्त्रीचर्यानिषयाशय्याक्रोशवधयाश्चालम्-रोगतृणस्पर्शमलसत्कारपुरस्कारप्रज्ञाऽज्ञानाऽदर्शनानि ।

उवसग-उपसर्गs or calamities of three kinds—सद्भिवे-माणुस्सए-तिरिक्खे अ are divine-human and from lower beings. They can be अनुकूल—favourable as well as अतिकूल—unfavourable. A monk has to stand both.

The illustration of the diseased man is explained below in the text.

जहाविद्वाणओ-यथाविधानतः—देवतापूजनादिलक्षणेन ।

पबबुमाणतब्भावे-प्रवर्धमानारोग्यभावः ।

तप्पडिबंघाओ-आरोग्यप्रतिबन्धाद्देतोः ।

19-10 सिराखारइलीगेवि शिराक्षयादियोगेऽपि शिरावेधकारपातक-भावेऽपीत्यर्थः as हरिभद्र takes it but the better interpretation will be शिराक्षारादियोगेऽपि i.e. शिरावेध—cutting open the veins and also क्षारादियोग—injecting some salt or medicine in it.

किरिओवयोगेण etc. तथा क्रियोपयोगेन इति कर्तव्यतायां बोधेन हेतुना अपीडितः अव्यथितः निवातस्थानासनौषधपानादिना । किमित्याह—शुभलेख्यया प्रशस्तभावरूपया वर्धते वृद्धिमाप्नोति । वैद्यं च बहुमन्यते ।

The patient who knows his disease well by self experience and the words of a good physician tries to be free from it by taking wholesome food and stopping harmful activities. He undergoes the pain of injections and operations also for he knows that they will cure him.

लेखा is here interpreted as भाव or आत्मपरिणाम. It indicates the condition of the soul and the inclination of the mind. It is caused by the association of कर्मस. It is not the colour of the soul. Soul has no colour, but it can be roughly called the reflection of the mental attitude. If an emerald be placed on a piece of glass its colour will be transferred to the glass to our appearance, similarly good colours as well as bad are supposed to be transferred to the soul as a result of the good or bad inclination of the mind. In the लोकप्रकाश it is thus explained:-

कृष्णादिद्रव्यसाचिन्यात् परिणामो य आत्मनः ।

स्फटिकस्येव तत्रायं लेखाशब्दः प्रयुज्यते ॥

They are six. कृष्ण-नील-कापोत-पीत-पद्म and शुक्ल.

The first three are good and auspicious. The last three are bad and inauspicious. The famous illustrations of robbers and boys who wanted to eat mango fruits very clearly explain each लेखा.

The next paragraph gives the दृष्टान्तोपनय and shows how a person suffering from the disease of कर्मस can be cured. Asceticism is the health for him. Pain of separation from the worldly relatives is like the pain of operation which he willingly bears. The preceptor is the proper physician.

तत्पण्डितं विसेधो चरणारोग्यप्रतिबंधविशेषात् ।

कुसलाशयवृद्ध्या-कुशलाशयवृद्ध्या-क्षायोपशमिकभाववृद्ध्या ।

थिमि-स्तिमितः-स्थिरः-रागद्वेषद्वंद्वविरहितः प्रशान्तः ।

तेजोलेसाए-शुभप्रभावरूपया तेजोलेश्यया ।

गुरुं च बहु मन्त्रइ etc. He pays great respect to the preceptor and accepts his word not out of blind affection but as a natural course.

20-11 जो मं पढिमन्त्रइ etc. The commandment of the lord is "One who respectfully belives in me—does so in his preceptor."

अन्नहा किरिआ etc. अन्यया गुरुबहुमानव्यतिरेकेण.....

क्रियाप्यक्रिया-प्रत्युपेक्षणादिरूपा, अक्रिया-सत्क्रियातोऽन्या, किंविशिष्टे-  
त्याह-कुलटानारीक्रियासमा-दुःशीलवनितोपवासक्रियाप्रत्युपेक्षणादिरूपातुल्या ।  
सा गर्हिता विदुषामफलयोगतः-विषान्नतृप्तिफलमत्र ज्ञातमल्पं  
विपाकदारुणं, विराघनासेवनात् । एतदेवाह-आवर्त एतत्फलं, आवर्तन्ते  
प्राणिनः अस्मिन्नित्यावर्तः संसारः स एव तत्त्वतः तत्फलं विराघनाविष-  
जन्यं । स आवर्तः अशुभानुबन्धः ।

All क्रिया or ascetic practice is no practice in the absence of respect towards the preceptor. It bears no fruit or little fruit like the fast etc of a vicious woman. It may be explained by the illustration of food mixed with poison. The temporary result is the satisfaction of hunger but the ultimate result is death. Similarly the क्रिया without respect towards the preceptor may give worldly happiness for the time being but its result is the furtherance of worldly wanderings.

21.1. आयओ गुरुबहुमाणो अवञ्जकारणत्तेण-आयत is explained as मोक्ष. That respect towards the preceptor is always fruitful and the fruit is the acquisition of मोक्ष.

पण्डितयणुबन्धे-प्रकृतदनुबन्धः-प्रधानशुभोदयानुबन्धः ।



21-6 सव्वदेवतेउल्लेसं अइक्कमइ-Here तेजोल्लेखा means चित्तसुखलाभः । Within twelve months he gets more peace than even gods.

सुक्के-सुक्काभिजाई- तत्र शुक्को नामाभिन्नवृत्तोऽमत्सरी कृतज्ञः सदा-  
रंभी हितानुबन्ध इति शुक्काभिजात्यश्चैतत्प्रधानः । He keeps his  
vows intact, gives up pride, is grateful and good-  
willing.

21-8 लोगसत्तं-भगवद्वचनप्रतिकूलां भूतसंसारभिनन्दिप्रत्यक्रिया-  
प्रीतिरूपामिति ।

पडिसोअगामी-प्रतिस्रोतोगामी-लोकाचारप्रवाहरूपा नदी तस्या प्रतिकूलम्  
गच्छति असौ ।

यथोक्तः—

अणसोओ पट्टीए बहुजणम्मि पडिसोओ लद्धलक्खेणं ।

पडिसोयमेव अप्पा दायव्वो होउकामेणं ॥

अणुसोयसुहो लोगो पडिसोओ आसवो सुविदियाणं ।

अणुसोओ संसारो पडिसोओ तस्स निव्वाणं ॥

सव्वोवहासुद्धे-सर्वोपधाशुद्धः निरतिचारत्वेन ।

अभवसाहगं etc. सत्क्रियाकरणेन मोक्षसाधकमित्यर्थः ।

निदर्शनमाह-भोगक्रियासुरूपादिकल्पं, न रूपादिविकल्पस्य एताः भोग-

क्रियाः सम्यग् भवन्ति, यथोक्तः—

रूपवयोवैचक्षण्यसौभाग्यमाभ्युयैश्वर्याणि भोगसाधनमिति ॥

सुरूपादिकल्पात् भवात् भोगक्रियाः संपूर्णाः प्राप्नोति ॥

अविगलहेडभावओ-संपूर्णकारणत्वात्

असंकलिट्टमुहुरुवाओ-शून्यताभावेन संक्लेशाभावात् ।

तथा अपरोपतापिन्यः वैचक्षण्यादिभावेन ।

न य अत्रा संपुष्णा-उत्तलक्षणाभ्यः भोगक्रियाभ्यः अन्याः न संपूर्णाः ।  
 तत्तत्तत्खण्डनेन etc. तत्तत्तत्खण्डनेन संक्लेशादिभ्यः  
 उभयलोकापेक्षया भोगक्रियास्वरूपखण्डनेनेति भावः ।  
 एतद् ज्ञानमित्युच्यते, यदेवमिष्टवस्तुतत्त्वनिरूपकम् ।

That भोगक्रिया is the cause of संक्लेश in this existence and the next. Knowing this it should be avoided and the मोक्षतत्त्व should be known. That is real knowledge.

22-3 अक्लिप्ताओ etc. स्वीकृताः एव एते योगाः सुप्रवज्याव्यापाराः निष्फायइ-इष्टं निष्पादयति ।

निकलंकृत्यसाहिआ-मोक्षसाधिका इत्यर्थः ।

तत्तत्कुसले-परार्थसाधनकुशलः परत्वं-मोक्षम् ।

बीजबीजादिष्टावणेण-बीजबीजादिस्थापनेन-बीजं सम्यक्त्वं, बीज-बीजं तदक्षेपकशासनप्रशंसादि, एतन्न्यासेन ।

22-8 कत्तिविरिआइजुत्ते-कर्तृवीर्यादियुक्तः-Possessed of the energy to achieve the पराय (मोक्ष).

अवंझसुहचेठे-अवन्ध्यशुभचेष्टः ।

सिज्झइ-सिद्धयति-सामान्येनाणिमाद्यैश्वर्यं प्राप्नोति ।

बुज्झइ-बुध्यते-केवली भवति ।

मुच्चइ-मुच्यते भवोपप्रादिकर्मणा ।

परिनिब्बाइ-परिनिर्वाति-सर्वतः कर्मविगमेन ।



## V

In the last section the mode of life for a monk was treated. In this section the highest fruit of it is explained. It is सिद्धि or मोक्ष. In that connection the condition of the liberated souls and their happiness are explained. The Jain conception of सिद्धि is peculiar. It is not the merging of one soul in the other. There is the plurality of souls here as well as there. Those liberated souls have never to come back in the world. They are completely free from Karmas. 'Theirs' is not the negative condition of freedom from miseries only but also the positive condition of bliss. They are not passive like dead stones but active with perfect knowledge—connation—bliss and energy. They stand at the top of the universe ( लोकाकाश ) due to the absence of धर्मास्तिकाय or fulcrum of motion beyond it. Their number is infinite.

हरिमदसूरि in his सिद्धसुखविशिका writes thus about सिद्धसुख—

जं सव्वसत्तु तह सव्ववाहि सव्वत्थ सव्वमिच्छणं ।  
 खयविगमजोगपत्तोहि होइ तत्तो अणंतमिणं ॥  
 रागाईया सत्त कम्मदया वाहिणो इहं नेया ।  
 लद्धीओ परमत्था इच्छा णिच्चेच्छमो य तहा ॥  
 अणुहवसिद्धं एयं आरुगसुहं व रोगिणो नवरं ।  
 गम्मइ इयरेण तहा सम्ममिणं चित्तियव्वं तु ॥

सिद्धस्य सुखवरासी सब्दद्वयिडिभो जइ इविज्जा ।

सोऽणंतवग्गमइओ सग्वागासे ण माइज्जा ॥

भगवान् उमास्वातिवाचक also-describes it as under:—

संसारविषयातीतं मुक्तानामव्ययं सुखं ।

अव्याबाधमिति प्रोक्तं परमं परमर्षिभिः ॥

स्यादेतदशरीरस्य जन्तोर्नष्टाष्टकर्मणः ।

कथं भवति मुक्तस्य सुखमित्यत्र मे शृणु ॥

लोके चतुर्षु इहार्थेषु सुखशब्दः प्रयुज्यते ।

विषये वेदनाऽभावे विपाके मोक्ष एव च ॥

सुखो वह्निः सुखो वायु विषयेष्विह कथ्यते ।

दुःखाभावे च पुष्पः सुखितोस्मीति मन्यते ॥

पुण्यकर्मविपाकाच्च सुखमिष्टेन्द्रियार्थजम् ।

कर्मक्लेशविमोक्षाच्च मोक्षे सुखमनुत्तमम् ॥

सुखप्रसुप्तवत्केचिदिच्छिन्ति परिनिवृत्ति ।

तदयुक्तं क्रियावत्त्वात्सुखानुशयतस्तथा ॥

श्रमकृममदव्याधिमदनेभ्यश्च संभवात् ।

मोहोत्पत्तेर्विपाकाच्च दर्शनघ्नस्य कर्मणः ॥

लोके तत्सदृशो ह्यर्थः कृत्स्नेऽप्यन्यो न विद्यते ।

उपमीयेत तथेन तस्मान्निरुपमं सुखम् ॥

लिङ्गप्रसिद्धेः प्रामाण्यादनुमानोपमानयोः ।

अत्यन्तं चाप्रसिद्धं तद्यत्तेनानुपमं स्मृतं ॥

प्रत्यक्षं तद्गणवतामर्हतां तैश्च भाषितं ।

गृह्यतेऽस्तीत्यतः प्राज्ञैर्न छद्मस्थपरीक्षया ॥

जन्मजरामरणरहिण-जन्मजरामरणरहितः निमित्ताभावेन,

यथोक्तं:—दग्धे बीजे यथात्यन्तं प्रादुर्भवति नाङ्कुरः ।

कर्मबीजे तथां दग्धे न रोहति भवाङ्कुरः ॥

The seed of Karman is completely burnt by him—so he is free from birth—old age and death.

23-6 अणुबंधसत्तिवज्जिए—अनुबन्धशक्तिवर्जितः अशुभम् अङ्गीकृत्य ।  
अकिरिए—अक्रियो गमनादिशून्यः । सोऽनन्तज्ञानदर्शनः ज्ञेयानन्तत्वात् ।  
स्वभावधायमेव, यथोक्तं—

स्थितः शीतांशुवज्जीवः प्रकृत्या भावशुद्धया ॥

चन्द्रिकावच्च विज्ञानं तदावरणमभ्रवत् ॥

अरूवी सत्ता—अरूपिणी सत्ता ज्ञानवत् ।

अणिर्त्थ्यसंठाणा—अनित्यस्थसंस्थाना—Without shape.

24-3 असंजोगिए etc. असांयोगिकः एष आनन्दः परमः मतः ।  
That happiness is the best which is not the result of combination or union—because combination & union always end in separation. Those who are under the influence of delusion ( मोह ) and ignorance ( अज्ञान ) expect to get happiness in the combination but ignorance is the greatest internal foe.

यथोक्तं—अण्णाणतो रिक अण्णो पाणिणं जेव विज्जइ ।

एसोऽसक्किरिआ तीए अणत्था वि सतोमुहा ॥

24-7 नागासेण जोगो एअस्स etc. If some one raises the doubt that the liberated soul is dependent on the sky as it rests there the answer is that both the sky and soul are independent. One सत्ता does not depend on another सत्ता.

24-11 सहावो खु एसो etc. कथं लोकान्ताकाशमनमित्याह,  
स्वयान एवैष तस्य अनन्तमुखस्वभावकल्पः । It is the nature of



the soul to rise up to the top of the universe but it is pressed down into various existences by the environments and burden of कर्म only.

तन्मावेऽणुभवो etc. That happiness of the liberated souls cannot be compared. Others can not experience it. It has to be accepted on the authority of the conquerers (जिन्स) whom we worship. They never speak falsehood for its antecedents are absent in them. That happiness can not be realised by us.

It is said:—

स्वयं वेद्यं हि तद् ब्रह्म कुमारी स्त्रीमुखं यथा ।

अयोगी न विजानाति सम्बन्धं जात्यन्धवच्च तत् ॥

25-2 न वित्तहते निमित्तं—तेषां जिनानां वित्तयत्वे निमित्तं नास्ति रागाद्यभावात्, उक्तं च:—

“ रागाद्वा द्वेषाद्वा मोहाद्वा वाक्यमुच्यते ह्यनृतं ।

यद्य तु नैते दोषास्तस्यानृतकारणं नास्ति ॥ ”

25-7 न तत्ततो इत्यरेण गम्भइ—None but the सिद्धs can experience it; for—

रागाईणमभावे जं होइं सुहं तयं जिणो मुणइ ।

ण हि सण्णिवायगहिओ जाणइ तदभावजं सोक्खं ॥

25-9 साइअपज्जवसिअं एगसिद्धावेक्खाए:—तत्सुखं साद्यपर्यवसितं एकसिद्धापेक्षया ।

The happiness of one सिद्ध is with a beginning, for it was obtained never before in the संसार. It has no end because the happiness of the liberated souls is ever-lasting. Those liberated souls

have never to return to संसार. If we consider the happiness of all liberated souls—it has neither beginning nor end because the souls are eternal and liberality is eternal. Souls are being liberated from eternity and they will continue to be liberated till eternity.

25-12 अणेतवाओ तत्तवाओ-अनेकान्तवादः एव तत्ववादः। It is the doctrine of manifold predications. It is also called स्याद्वाद or सप्तभेगीनय. A thing should be looked to from various points of view and then a separate statement should be made for each different aspect. No absolute statement should be made. Truth cannot be absolutely expressed but in relative terms. However great our powers of speech and mind may be we cannot fully express a thing in all its aspects. The best way is to analyse the entity and express it in its different aspects. There are such seven principal ways of expressing it. Therefore it is called सप्तभेगीनय.

अनेकान्तवादस्तत्त्ववादः सर्वकारणसामर्थ्यापादनात् ।

अणारिहभमेअम्-अनाहतमेतत् ।

26-1 संसारिणो उ सिद्धन्तं etc. Liberation is possible for the mundane souls only. Those who are already liberated have no bonds to be free from. The bonds of कर्म's have no beginning. Souls were not free in the beginning and then bound by कर्म's. From the very beginning the bond exists. Yet that bond is not natural and everlasting.

26-3 अणाइजोगेवि विओगो कंचणोवलनाएणं—Though the bond is from eternity it can be removed by the illustration of gold and clay. Gold can be purified and separated from clay by the application of fire. In the same way soul can be freed from Karmas by penance.

26-7 न भवत्तुलं etc. न भव्यत्वतुल्या न्यायेन दिदक्षा कुतः इत्याह । न केवलजीवरूपमेतद्भव्यत्वं, दिदक्षा तु केवलजीवरूपा इत्यर्थः । नो भावियोगापेक्षया महदादिभावे तदा केवलत्वेन तुल्यत्वं दिदक्षायाः भव्यत्वेन । अत्रयुक्तिमाह—तदा केवलत्वेन भावियोगाभावे सदा अविशेषात् तथा सांसिध्दिकत्वेन तदूर्ध्वमपि दिदक्षापत्तिरिति हृदयम् ।

एवंस्वभावा एव इयं दिदक्षा या महदादिभावाद्विकारदर्शने केवलवस्थायां निवर्तते, इत्येतदाशङ्क्याह तथा स्वभावकल्पनं कैवल्याविशेषे प्रकमादिदक्षाया भावाभावस्वभावकल्पनमप्रमाणमेव । आत्मनस्तद्रेषापत्तेः प्रकृतेः पुरुषादिकत्वेन तद्भावापत्त्येति गर्भः ।

जीवत्व and भव्यत्व are not coextensive,

All souls are not liberable. There are some who can never be liberated. दिदक्षा is here taken as केवलजीव.

परिणामभेदा बंधाभेदो ति साहू. It is good and just therefore to hold that the bondage or freedom of the soul depends on the आत्मपरिणाम.

तदेवं व्यवस्थिते सति परिणामभेदात् आत्मनः इति प्रक्रमः ।

बंधादिभेदो बंधमोक्षभावेन । एवं द्रव्यास्तिकमतमधिकृत्य कृता निरूपणा । न अप्पभूअं कम्म etc. पर्यायास्तिकमतमधिकृत्याह नात्मभूतं कर्म, न बोध-स्वलक्षणमेवेत्यर्थः । तथा न परिकल्पितम् असद एव एतत् कर्मवासना-दिरूपम् ।

कर्म is not one with the soul and yet not quite separate. It is not an imaginary thing im-

posed upon the nature of the soul. It is not inherent also. It is a reality closely associated with the soul. That relation of association can be severed in the case of liberable souls (भव्य जीव).

26-12 न भवाभावो उ सिद्धी-सिद्धि is not merely the absence or negation of संसार. It is something more. It is not extinction or nonentity. It is existence with some positive qualities. It is not a passive condition. It means the absence of certain things and at the same time the presence of other things. There is no pain, no misery, no passion, no ignorance and no obstruction.

There is perfect happiness-knowledge connection and power.

26-13 न तदुच्छेदेणुष्पाओ etc. न संतानोच्छेदेऽनुत्पादः ।

तस्यैव किं तर्हि उत्पाद एव यथासौ समुच्छिद्यते एवम् असन्नपि उत्पद्यतामिति को विरोधः ? नैवं समञ्जसत्वं-न्यायोपपन्नं कथमित्याह- एवं हि नानादिमानेष संसारः कदाचिदेव संतानोत्पत्तेः तथा न हेतुफल-भावः चरमाद्यक्षणयोरकारणकार्यत्वात् ।

27-2 निराहारत्रयकओ निओगेणं etc.

तस्य २थास्वभावकल्पनमयुक्तं, कुत इत्याह निराधारोऽन्वयःकृतः नियोगेन, अयमत्र भावार्थः—स्वभावः इति आत्मीया सत्ता स्वभावः, एवं च स निवृत्तिस्वभाव इति स्वाभाविकी आत्मीया सत्तेति निराधारत्वं, यद्वा-न्वयाभावः तन्निवृत्तिसूत्रादिति, नियोगप्रहणम् अवश्यमिदमित्यमन्यथाशब्दार्थायोगादिति ख्यापनार्थः । एवमाद्यक्षणेऽपि भावनीयम् ।

27-6 लोगतंसिद्धिवासिणं एए etc. These liberated souls dwell at the top of लोक. एते चतुर्दशरज्ज्वात्मके लोकांते या सिद्धिः

प्रशस्तक्षेत्ररूपा तद्वासिन एते सिद्धाः । कथं व्यवस्थिता इत्याह यत्रैकः  
सिद्धस्तत्र क्षेत्रे नियमात् नियोगेन अनन्ताः सिद्धाः उक्तं च—

जत्थ य एगो सिद्धो तत्थ अणता भवक्खयविमुक्का ।

अण्णोण्णमणावाहं चिट्ठंति सुही सुहं पत्ता ॥

27-6 अकम्मुणोगई etc. कथमिह कर्मक्षये लोकान्तगमनमित्याह—  
अकर्मणः सिद्धस्य गतिः इतो लोकान्तं पूर्वप्रयोगेन हेतुना तत्स्वाभाव्यात्,  
कथमेतदेवं प्रतिपत्तव्यमित्याह—अलाबुप्रभृतिज्ञाततः मृल्लेपल्लिप्तजलक्षिप्ताधो-  
निमग्नतदपगमोर्ध्वगमनस्वभावालाबुवत् । प्रभृतिग्रहणादेरण्डफलादिग्रहः ।  
उर्ध्वगमनं तत्रैव वा असकृद्गमनागमनं किं न इति एतदाशङ्क्यन्नाह ।  
नियमः अत एव अलाबुप्रभृतिज्ञातः । एकसमयादि उत्पलपत्रशतव्यतिभेद-  
दृष्टान्तेन एकसमयेन तद्गतिर्युक्तेत्याशंकापोहयाह अस्पृशद्गत्यागमनं,  
सिद्धस्य सिद्धिक्षेत्रं प्रति ॥

The analogy of the gourd etc. is very well explained at the end of तत्त्वार्थाधिगमसूत्रभाष्य in the following verses.

कृत्स्नकर्मक्षयादूर्ध्वं निर्वाणमधिगच्छति ।

यथा दग्धेन्धनो वह्निः निरुपादानसन्ततिः ॥

दग्धे बीजे यथाऽत्यन्तं प्रादुर्भवति नाङ्कुरः ।

कर्मबीजे तथा दग्धे नारोहति भवाङ्कुरः ॥

तदनन्तरमेवोर्ध्वमालोकान्तात् स गच्छति ।

पूर्वप्रयोगासङ्गतवबन्धच्छेदोर्ध्वगौरवैः ॥

कुलालचक्रे दोलायामिषौ चापि यथेष्ट्यते ।

पूर्वप्रयोगात्कर्मैह तथा सिद्धिगतिः स्मृता ॥

मृल्लेपसङ्गनिर्मोक्षायथा दृष्टाप्स्वलानुनः ।

कर्मसङ्गविनिर्मोक्षात्तथा सिद्धिगतिः स्मृता ॥

एरण्डयन्त्रपेडासु बन्धच्छेदाद्यथा गतिः ।

कर्मबन्धविच्छेदाद्विधस्यापि तथेष्ट्यते ॥

उर्ध्वगौरवधर्माणो जीवा इति जिनोत्तमैः ।

• अधोगौरवधर्माणः पुद्गला इति चोदितम् ॥



यथाऽधस्तिर्यगूर्ध्वं च लोष्ट्वाध्वम्वितीतयः ।  
 स्वभावतः प्रवर्तन्ते तथोर्ध्वं गतिरात्मनाम् ।  
 अतस्तु गतिवैकृत्यमेषां यदुपलभ्यते ।  
 कर्मणः प्रतिघाताच्च प्रयोगाच्च तदिध्यते ॥  
 अध-स्तिर्यगथोर्ध्वं च जीवानां कर्मजा गतिः ।  
 ऊर्ध्वमेव तु तद्धर्मा भवति क्षीणकर्मणाम् ॥  
 द्रव्यस्य कर्मणो यद्वदुत्पत्त्यारम्भवीतयः ।  
 समं तथैव सिद्धस्य गतिमोक्षभवक्षयाः ॥  
 उत्पत्तिश्च विनाशश्च प्रकाशतमसोरिह ।  
 युगपद्भवतो यद्वत् तथा निर्वाणकर्मणोः ॥  
 Then the सिध्दस्थान is described as under.

तन्वी मनोज्ञा सुरभिः पुण्या परमभास्वरा ।  
 प्राग्भारा नाम वसुधा लोकमूर्ध्नि व्यवस्थिता ।  
 नृलोकतुल्यविष्कम्भा सितछन्ननिभा शुभा ।  
 ऊर्ध्वं तस्याः क्षितेः सिद्धाः लोकान्ते समवस्थिताः ॥  
 तादात्म्यादुपश्रुक्तास्ते केवलज्ञानदर्शनैः ।  
 सम्यक्त्वसिद्धतावस्था-हेत्वभावाच्च निष्क्रियाः ॥  
 ततोऽप्यूर्ध्वं गतिस्तेषां कस्मान्नास्तीति चेन्मतिः ।  
 धर्मास्तिकायस्याभावात्स हि हेतुर्गतेः परः ॥

27-8 अब्बुच्छेओ भव्वाण अणंतभावेण—The fear that the number of liberable souls will one day be exhausted if they continue to be liberated in eternal time; is groundless. It is true that the liberated souls do not return to the संसार but the definition of infinity is that it can never be exhausted. Divide or multiply infinity by infinity and the result is infinity.

27-10 समया इत्थ-अनंतकादि समयात् अत्र ज्ञातं । तेषां  
प्रतिक्षणमतिक्रमेऽनुच्छेदोऽनन्तत्वात् । कथं तर्हि एतदुच्यते—

ऋतुर्वर्षनीतः परिवर्तते पुनः क्षयं प्रयातः पुनरेति चन्द्रमाः ।

गतं गतं नैव तु सन्निवर्तते जलं नदीनां च नृणां च जीवितम् ॥

इति उच्यते । एतत् व्यवहारतस्तूच्यते, अन्यथा तस्यैव परावृत्तौ  
बालाद्यनिवृत्तिः, तस्य तद्बालाद्यापादनस्वभावत्वादिति परिभाषनीयं, अतो  
न क्षयो भव्यानामिति स्थितम् ।

27-10 भव्यत्वं जोगयामेतमेव etc. भव्यत्वं implies only  
fitness for liberation. All भव्यs do not get  
liberation in the absence of the requisites.  
Wood may be pure and faultless for making an  
idol but in the absence of a carpenter—tools etc.  
it cannot be used. There are some जातिभव्यs too  
who are fit to be liberated but who cannot be  
liberated in the absence of proper requisites. In  
this connection H. says:—

भव्यत्वं सिद्धिगमनयोग्यत्वं फलगम्या च योग्यता । को वा  
एवम् अभव्येभ्यो विशेषो भव्यानाम् । इत्याशङ्काव्यपोहायाह—प्रतिमायोग्य-  
दारुनिर्दर्शनेन, तथा हि तुल्यायां प्रतिनिष्पत्तौ तथाप्येकं दारु प्रतिमायोग्यं  
ग्रन्थादिशून्यतया न तदन्यद्युक्ततयेत्यादि विद्वदङ्गनादिसिद्धमेतत् ।

27-12 एसो वि तत्तंगं-एषः अपि व्यवहारनयः तत्त्वाङ्ग-प्रवृत्तौ  
मोक्षाङ्गमित्यर्थः । यथोक्तः—

जइ जिणमयं पवज्जइ ता मा ववहारनिच्छये मुयइ ।

ववहारणउच्छेए तित्थुच्छेओ जतोऽवस्सम् ॥

Of the two standpoints of view, व्यवहार and निश्चय  
the former sometimes appears to be contrary to  
the latter but really speaking it forms a part of the

helps a great way to grasp the निश्चय and leads to it.

They are distinct and yet related.

28-2 समंतभद्रा-सर्वतः निर्दोषा ।

तिकोडीपरिसुद्धीए-कषतापछेदपरिशुद्धया ।

28-2 अपुनर्वन्धगाइगम्मा-अपुनर्वन्धकादयो-ये सत्त्वा उत्कृष्टां कर्म-स्थितां तथा अपुनर्वन्धकत्वेन क्षपयन्ति ते खलु अपुनर्वन्धकाः आदिशब्दात् मार्गाभिमुखमार्गपतितादयः परिगृह्यन्ते दृढप्रतिज्ञालोचकादिलिङ्गाः, एतद्गम्या इयं न संसाराभिनन्दिगम्या तेषां ह्यतो विषयप्रतिभासमात्रं ज्ञानमुदेति न तद्वेषत्वादिवेदकमिति ।

एअप्पिअत्तं खलु इत्थं लिङ्गं—आज्ञाप्रियत्वम् अपुनर्वन्धकादिलिङ्गम् प्रियत्वमुपलक्षणं श्रवणाभ्यासादेः ।

28-4 न एसा अन्नेसि देया etc एसा आज्ञा न अन्येभ्यः अपुनर्वन्धकादिव्यतिरिक्तेभ्यः संसाराभिनन्दिभ्यः देया । तत्परिज्ञा-संसाराभिनन्दापरिज्ञा लिङ्गविपर्ययात् भवति ।

उक्तं चः—

क्षुद्रो लोभी अतिदीनो मत्सरी भयवान् शठः ।

अज्ञो भवाभिनन्दी स्यात् निष्फलारम्भसंगतः ॥

तयणुग्गइद्वयाए etc. तदनुग्रहार्थमेव न देया ।

उक्तं चः—

अप्रशांतमतौ शास्त्रसद्भावप्रतिपादनं ।

दोषायाभिनवोदीर्णे शमनीयमिव ज्वरे ॥

इहैव निदर्शनमाह,

आमकुंभादकन्यासज्ञातेन, उक्तं च—

आमे घडे निर्हितं जहा जलं तं घड विणासेइ ।

इय सिद्धंतरहस्स अप्पाहारं विणासेइ ॥

एषा करुणोच्यते-अयोग्येभ्यः आज्ञाअप्रदानरूपा ।

# Translation

## 1

Salutations to the divine worthy preceptors of the three worlds who are above passions, omniscient, worshipped by the lord of gods and speakers of things as they are. They propound thus:—Here indeed, the soul has no beginning. Its existence in the world is without beginning, caused by the association of karmas, full of misery, yielding misery ( here ) and giving rise to (further) miseries.

The worldly existence can be destroyed by pure religion which can be obtained by the elimination of sinful deeds which ( in their turn ) are the result of the pure and natural thought activity etc. Means to achieve it are to seek four-fold shelter, to censure evil and to practise merit. It is always necessary for a man aiming at salvation therefore to meditate upon them repeatedly in case of mental unrest and thrice a day when there is no unrest.

May the divine Arahantas who are the great masters of three worlds, store of excellent merit, free from affection, hatred and delusion, the unimaginable desire-yielding gem, a boat in the wo-

rldly ocean and the only sure refuge, be my shelter for the whole life.

In the same way, may the liberated souls who are free from birth, old age and death having removed the blot of karmas, unobstructed, possessed of perfect knowledge and connation, residing in the city of perfection, joined with matchless bliss and completely successful, be my shelter.

Similarly, may the monks of calm and grave thoughts, desisting from sinful activities, knowing the fivefold conduct, devoted to benevolence, pure and unaffected like the lotus, engaged in study and meditation and always purifying their mind, be my shelter.

So also, may the religion which is preached by the omniscient, worshipped by gods, demons and men, the sun to dispel the darkness of delusion, the great charm to destroy the poison of love and hatred, the cause of all bliss, the fire to burn the forest of karmas and the winner of the liberated state, be my shelter for the whole life.

Having sought their shelter, I censure evil deeds. I have learnt from the words of the benevolent friend, preceptor and the holy master that



all my attitude—faulty, improper, undesirable, sinful and sin—yielding, subtle, or gross, adopted or caused to be adopted or encouraged by mind, body or speech, due to love hatred or delusion, here in this existence or the other, towards the Arahantas or liberated souls or preceptors or teachers or monks or nuns or other religious, respectable and adorable places or persons, father, mother kinsmen or friends or benefactors, to the believers in general and even to nonbelievers, or the objects leading or not leading to righteousness—deserves to be censured, is evil and should be abandoned knowing it to be thus. I like the truth with faith, and censure that attitude as evil and worth avoiding in the presence of the Arahantas and siddhas. Let me not thus desire sin.

May this censure of mine be sincere. Let me swear not to do it again. This is highly agreeable to me, so I desire the precepts of the Arahantas, the divine preceptors and benevolent friends. May I have contact with them. May this request of mine be good and fruitful. May I have great respect for it. May it be the seed of liberation for me. Having got (contact with) them, may I be fit to serve them and execute their orders with devotion and without transgression.

Aspiring for liberation, let me devote myself to good deeds according to my energy. I appreciate all the performances of Arahantas, the perfection of all the liberated souls, the course of behaviour of all the preceptors, the scriptural instructions of all the religious teachers, the monkhood of all monks, the means of emancipation employed by all laymen and the means of righteous course of conduct for all gods and pure-minded souls aiming at liberation. May this appreciation be according to the rites, of good motive of good practice and free from transgression by the power of Arahantas etc. who are possessed of great merit. Those divine omniscient masters are above passions, possess unimaginable power, and possessing great bliss they cause the same to living beings. I am silly and sinful, affected by delusion without beginning, not knowing things in reality. May I know the beneficial and the harmful, desist from the latter, practise the former and achieve my interest by offering proper service to all living beings. May I desire good deeds.

Bonds of bad karmas of one who studies, hears and thinks properly over this, get loosened, decreased and destroyed or if they are freed of further series their power breaks down and their effect grows weak by good condition of the soul,

like the poison which is tied down by a ringlet. They can be easily removed and they do not recur. Similarly, bonds of good deeds accumulate, increase and bear perfect fruit. Good karman excellent in character, earned by excellent thought activity and sure in its fruit, brings good result like the great medicine which is well employed. It starts good things and accomplishes the great happiness (मोक्ष). Therefore one should study, hear and ponder over this with good concentration without the desire for any worldly reward and by checking evil thoughts, knowing it to be the seed of good mental condition. Salutations to the great passionless preceptors to whom even gods bow down. Salutations to other worthies also. May the faith of the omniscient be victorious. May the living beings be happy by the great enlightenment.

## 2

Being eager to accept the vows (religious merits), one should think over their nature, inherent beauty, company, benevolence and instrumentality in achieving the great object. One should also remember that they are difficult to practise, dreadful in violation, and causing delusion difficult to regain. Thus one should accept them

according to one's ability, in the proper manner and with great devotion. They are (1) gross abstention from injury to life (2) gross abstention from falsehood. (3) gross abstention from acceptance of things which are not given, (4) gross abstention from sexual intercourse and (5) gross avoidance of possession. Having accepted these, he should exert in their practice. He should receive, attend to and execute the orders. The holy commandments are the great charm to remove the poison of delusion, water to extinguish the fire of hatred, science of medicine for the disease of karmas and the desire-yielding tree to give the fruit of liberation.

One should avoid the company of the irreligious friends and think of newly acquired merits (vows), demerits of old contact which have no beginning, wicked companionship of irreligious friends, censure in both the worlds and consequent series of evil things. Compassionate towards the people he should carefully avoid going against the world. He should not lower down religion, as it causes mental unrest and is the seed as well as the fruit of great ignorance (मिथ्यात्व). He should think thus:—There is no evil greater than this. It is mere blindness in this wilderness of the wo-

rld. It is the generator of evil mishaps, extremely dreadful by nature and contracting many sinful things.

He should serve the religious friends according to rites as a blind man does the guide, the patient does the physician, the poor does the rich and the frightened does a great leader. He should cherish great respect for those religious friends as there is nothing better. He should desire their orders, accept them and execute them without transgression.

In conformity with the vows undertaken, he should behave like a true layman. His performances should be pure with the pure activities of his mind, body and speech. He should avoid all undertakings for they hurt many lives, are censurable, cause of great distress and obstacle in the next birth. He should not contemplate trouble to others. He should not feel depressed or elated (in times of loss or gain). He should not utter false, harsh, slanderous and unconnected speech, but speak what is beneficial and moderate. So also he should not kill creatures, should not accept what is not given, should not look at the wives of others (passionately) and should not indulge in unprofitable occupation. He should be pure in the activities of his body.



Similarly, his charity, enjoyment, retinue and store should be in proportion to his gain. Not troubling his servants but obliging them according to his power, he should be compassionate and free from attachment in his mind.

There is religious merit in their protection indeed as it is in the case of others. All souls are individually separate. Attachment is the cause of bondage.

He should be always mindful of the duties of a layman and think thus "I am so and so, of such a family, the pupil of such a preceptor, and devoted to such a religious course of conduct. I do not violate it. It is not declining but progressing. It is the essence, the real interest of the soul and benefit. All else is futile especially when it is not accepted with rites. Thus the highly compassionate and well enlightened divine Arahantas the friends of three worlds say."—Having contemplated in this way, he should carefully adopt such behaviour as is not opposed to this. Such behaviour is the auspicious beginning of its accomplishment.

Then, he should keep awake for religious meditation of the following nature. What stage have I attained to in the present? Sensual plea-

sure are worthless, sure to end and bitter in their result. The terrible death destroys everything. It comes unknown. It cannot be prevented. It occurs again and again. Religion is its medicine, absolutely pure, followed by the great, beneficial to all, free from transgressions and the cause of great joy.

Salutations to this religion, to its propounders, to its followers, to its propagators and to those who accept it.

I desire to accept it with the good activities of mind body and speech. May I get this favour of the highly blessed Jinas. One should think thus with concentration and always obey those ( monks ) who possess that religion. That is the great weapon to cut off delusion. Thus being purified by pure thoughts and consequent removal of karmas secures fitness for it. Then, disgusted with the worldly life, aspiring for liberation, free from attachment and not distressing others he acquires the purity of thoughts.

### 3

Having contemplated on the religious duties of a monk, a man with the said merits should well exert to accept them without offending others. Offending others is the obstruction in its attain-

ment. It is not the remedy. From unwholesome beginning there can indeed be no good. He should anyhow enlighten the parents if they are not enlightened. That life is praiseworthy which is successful in both the worlds. Karmas done in company yield the fruit in company. Otherwise there will be a long separation and our condition will be like that of birds residing in one tree. Death is extremely powerful and imminent. Human birth is difficult to obtain like the jem lost in the ocean. There are many other existences, but they are all full of misery, dark with delusion, ending in inauspicious karmas and unfit for pure religion. While this human existence is the right thing which serves the purpose of a boat to cross this worldly ocean and which is fit to be employed for the benefit of the soul. That boat has its holes stopped by the principle of Samvara, knowledge for its pilot and its speed is caused by the wind of penance. This opportunity of human birth is difficult to get. Its utility is matchless in all things as it is the means of religion which secures perfection. It is worth accomplishing, for in that state, there is no birth, no old age, no death, no separation from desired objects, no union with objects not desired, no hunger, no thirst and no other fault. The condition of the soul there, is absolutely

independent, free from inauspicious feelings of love etc, peaceful, blessed and free from troubles.

Opposed to this, the nature of the world is unsteady. Here indeed, even the happy are in reality unhappy and the real unreal. Everything is untrue like a dream. So, enough of attachment for it. Please favour me (with permission), and exert yourself to cut it off. I too may achieve the end with your consent. I am disgusted with birth and death. My desired object will be secured by the power of the preceptor. Thus others also should be enlightened. Then he should practise religion in their company, and do what is proper, ever without the hope of reward. Such is the order of the great monk. If by the fruition of karmas, they are not enlightened, he should by his own wisdom and according to his capacity arrange for their maintenance secured by new source of income or interest etc. It is gratefulness indeed. Compassion in this world is the principal originator of religion. Then with their permission, he should accept monkhood. Even then if he does not get permission he may employ deceitful means though not deceitful at heart, because the propitiation of religion is the real benefit to all creatures. By trying various means he should accept asceticism with their permission. If they do not

agree in any way he should leave them following the example of one who would leave the patient in an improper place to bring medicine for him.

Suppose that a certain man somehow happens to enter a forest with his parents and is attached to them. There, they ( parents ) catch a great disease, fatal and incurable by ordinary men but whose medicine is possible. Then the man due to attachment may consider. " They will surely die without medicine. With medicine they may possibly live and they can pull on yet for some time. " So having made all necessary arrangement for their food, bedding etc, if he leaves them to bring their medicine and to earn his livelihood, he is good. This sort of abandonment is no abandonment, but not abandoning them is real abandonment. Wise men look to the result in this case. Those who can see that are wise. That man after getting the medicine may possibly preserve their life. That is the right course for a man.

Similarly a great pious man, devoted to religion may happen to fall in the forest of the world with his father and mother. There they catch the disease of karmas which is surely destructive, incurable by ordinary people who have not secured faith in the religion but whose medicine lies in Samyaktva and which ends in death etc. Then the



pious man, on account of his devotion to religion may think, " These ( parents ) will surely die in the absence of the medicine of Samyaktva etc. By getting it they may or may not live. From the practical point of view they can live yet for some more time." Then having made all arrangement for their maintenance etc in this world, if he leaves them and accepts asceticism for doing all that is necessary in his spiritual nourishment and to bring the medicine of Samyaktva etc from some excellent preceptor, he does well to succeed. This abandonment is no abandonment on account of the contemplation of the truth. While, not to leave them means real desertion due to false belief. The fruit of the true principle is in reality the principal thing here. Wise men who see it are very near liberation. by getting this medicine of Samyaktva for them he possibly makes them live eternally by connecting them with the successful seed of liberation. This is proper for a good man. The obligation of parents cannot be returned ( in any other way but this ). That is the duty of the good. Lord Mahavira himself is the example here in averting the dejection of parents which would result into a series of unhappy things. Thus, without offending anyone in any way, having worshipped the divine Vitaragas and monks in the presence of a good preceptor, having satis-

fied the needy according to his means, clad in auspicious garments, at the auspicious moment, purified by the **गुहमन्त्र**, and with great joy he should according to rites, leave the life of a householder and accept the duties of a monk. A wise man who wishes perfection should not violate this order of the Jinas as it is highly beneficial and as its breach brings great evil.

## 4

Thus initiated into monkhood he gets the fruit of performance by proper ceremony. The high-souled monk of pure conduct does not get perverted. In the absence of perversion and by the application of proper means the desired object is accomplished. One who is not perverted does not take to improper means. The proper means succeed as a rule. Otherwise they lose their propriety and that will incur the fault of unwarranted consequence. This is **निश्चयमत** or ideal point of view.

That monk, looking with an equal eye at gold and clay, friends and foe, free from the pain of obstinacy and possessed of the joy of peace learns discipline well. Staying with the preceptor, devoted to him, modest, knowing the truth, possessing the spirit of service and given up to rites on account of his importunity for truth, believes

that there is no better principle. Aiming at liberation, his goal, and free from any desire connected with this life or the next he studies the scriptures like the great charm, thoroughly masters them and employs them well. This is the precept of the wise. Otherwise it (study) is of no use like the charm improperly acquired. By non-propitiation there will be nothing. To those who have never begun it, the preaching of the true path will cause pain or contempt or non-acceptance. That study without propitiation is no study due to the absence of Samyaktva. This (non-propitiation) is not found in the case of those who have got Samyaktva. Violation in their case brings mishap in the beginning but it surely secures the goal as the beginning (of propitiation) has once been made. In that case there is indifference to the preaching of the right path or mere acceptance or the beginning of practice. Study of this nature is real study on account of Samyaktva though little. The man who thus violates is as a rule with the seed of Samyaktva. It is possible for the believer only who is much troubled by karmas. One who is free from such troubles and is on the right path acts according to the Canon and is possessed of the eight mothers of creed, five items of carefullness and three ways.

of guarding. One who abandons these mothers is a child in asecticism and suffers like the child who abandens its mother. The omniscient lord is a master of asecticism, the very fruit of these mothers of creed and he knows this well in both the ways subjective and objective.

So also he knows the island for rest and lamp for light both sinkable and unsinkable, steady and unsteady. He exerts to make the sinkable unsinkable and unsteady steady according to his power. He remains unperturbed, indifferent and free from attachment. He propitiates the best course. Thus by gradual progress in religious achievements he becomes free from sinful karmas and being purified, performs lifelong spiritual worship. He enjoys thereby the happiness of peace, not pained by the practice of restraint and penance and not dejected by hardships or harassment as a patient gets relief by good treatment and medicine.

There may be a man oppressed by a great disease, bearing its pain, knowing its true nature and really dejected. By the words of a good physician he may know the disease well and try good medicines in the manner instructed, checking all self-willed behaviour and taking light and wholesome food he becomes free from the disease,

His pain disappears and he regains health. He gets more healthy due to the consequent ease and owing to attachment for the health goes on cherishing good and pure thoughts, being careful in doing all that the physician asks him to do without the least pain or dejection or agitation of mind, even when the veins are cut open (for injections) or salt is applied because he knows that his desired object is fulfilled by the gaowlug consciousness of health and pacification of the disease; and highly respects the physician.

In the same way, a man who is oppressed by the disease of karmas, who has experienced the pain of birth etc and who knows its true nature, gets really disgusted with it. Then by the words of the preceptor and by good performances he knows it and accepts the right course of asceticism in the manner shown in the previous chapter. Avoiding carelessness, taking pure and tasteless food, being cured of the disease of karmas and the pain of separation from dear ones disappearing, he regains the health of pure monkhood and purifies himself the more by good thoughts. As a result of the peace of mind caused by regaining pure monkhood and due to special attachment for the same, he remains always calm and steady even in hardships and



calamities, with the tranquility of mind caused by the growing destructive-subsidential thought activity ( क्षायोपशमिक्रमाव ), by his knowledge of truth and his consciousness of the importance of the religious path, advances in pure thoughts and highly respects the preceptor by the proper acceptance of his words without (blind) attachment, in the natural course. This natural course (of showing respect to the precept) is shown to be great and important—particularly due to the great respect paid to the divine master thereby. His commandment is, "One who believes in me does so in the preceptor". Otherwise (without respect for the preceptor), that practice is no practice. It is censured by the philosophers as the practice of a vicious woman for it bears no fruit. In this connection the fruit is explained to be like the satisfaction of having eaten poisoned food. Its real fruit is the worldly whirlpool giving rise to many inauspicious things. Great respect for the preceptor is itself liberation on account of its being the surest means to achieve it. It establishes contact with the great preceptor ( तीर्थंकर ) and thence perfection is a surety. This rise of good thoughts results into the purest mental condition which is like the physician to cure the disease of the worldly existence. Nothing is better than this. It stands no comparison. That

monk with such intellect, thought-activity and condition of the soul does not swerve from the right path and with the soul-power increasing, he surpasses all the gods in happiness after twelve months. Thus the great asectic has said. When he keeps the vows intact, gives up pride, feels grateful to the lord and becomes the best of such people. At that time he cuts off the further growth of karmas and gives up attachment for those things which are liked by the non-believers. He is called a real ascetic by the Tirthankaras, who swims against the current of worldly acts, abstains from being favourable to the current and whose activities are always good. He propitiates monkhood who fulfils the vows undertaken, pure and free from transgression, and gets a pure birth proper for securing liberation. The requisites of enjoyment are obtained according to good form etc. Then he gets in full all the beautiful requisites of enjoyment which are fully justified, which are pleasant being free from distress, which offend none and which are beautiful in their result. No other requisites but these are perfect. But the real knowledge is that which explains the truth by discarding even these enjoyments here and in the next birth as distressing. By this knowledge good activity characterised by proper acceptance of duties is accomplished. Pure condition of the soul urges this activity. Generally

there is no obstacle in its progress due to the absence of the bondage of sinful karmas. All these activities are acquired by him as a result of the devoted propitiation of asceticism in past births. So he exerts well in the path and achieves the desired object with ease. Thus the absolutely faultless practice becomes the real good practice to secure the spotless object viz liberation. It gives rise to good karmas by the gradual accomplishment of good activities. Then he obtains the great reality viz liberation. Clever in its achievement and having a great rise of good deeds, he does it by consistently employing in various ways the means of causing Samyaktva. Possessing the energy of a creator, with his good activities succeeding, beautiful in all respects, the cause of good concentration etc, the lamp for the darkness of delusion, the doctor of the disease of attachment, the great ocean to extinguish the fire of hatred and the cause of accomplishing Samvega, he is like the incomprehensible Chintamani Gem. Thus he wins the great reality by special compassion and thoughts, being free from the sinful karmas accumulated in many births and by his thoughts progressing in purity as a result of his propitiation in many past births, he gets the best and the final existence, the cause of liberation and of the great rea-

lity. Having fully performed all the duties in that existence and having shaken off the dirt of karmas, he accomplishes the object, becomes perfectly enlightened, free from karmas, gets emancipation and puts an end to all miseries.

## 5

That monk when thus liberated, becomest he great Brahma and abode of auspicious things, without birth, old age and death, with all inauspicious karmas destroyed and incapable of bondage. He regains the true nature, does not act, is devoted to the true nature of his soul and gets infinite knowledge as well as connation. He is neither sound nor form nor smell nor taste nor touch.

It is the formless ( existence ) entity of no particular shape, full of infinite energy, successful, free from all troubles, absolutely independent, steady and calm. Its happiness is the best as it is not the result of any combination. Dependence means absence of happiness. Combination is the cause of separation. Its fruit is no fruit as it brings degradation. Fools out of delusion very much desire it. Delusion causes perversion. It results into endless evils. Hence the lord has

called it the best enemy of soul. These liberated souls have no connection with the sky, because they are steady in their own nature. The sky does not rest upon any other thing nor does anything rest upon it. One entity does not depend on the other. This principle cannot be imagined. The truth is known to the omniscient. This is the real point of view. Combination ends in separation. This is no combination (of the sky and soul). The sign of combination is different. There is no dependence here. Like the infinite happiness it is their very nature (to rise up to the end of the world and remain there unsupported). It (happiness) cannot be compared but of the liberated souls only it can be the experience. This is the order of the omniscient Jinas, absolutely true. For falsehood, they have no reason and nothing happens without a cause. It can be explained by an illustration only. The happiness which results from the destruction etc. of internal foes is infinite times more than that which is felt by the destruction of all enemies, by the disappearance of all diseases, by the combination of all objects and by the fulfillment of all desires. Love etc. are internal foes. The rise of karmas means diseases. Great supernatural powers are the wealth.



The desire for non-attachment is the desire. Thus it is very fine. It cannot be known in truth by others, as the happiness of an ascetic cannot be known by a non-ascetic, or as that of health by the diseased.

Its nature cannot be conceived. In consideration of one liberated soul, it is with beginning and without end. In consideration of the flow, it is without beginning. Those divine masters too are of the same nature due the particular kind of liberality (मन्यत्व). It varies according to the particular fruit. If there is no difference in मन्यत्व there can be no difference in its accompaniments (सहकारिकारण) is it as dependent on it (मन्यत्व). So the theory of manifold predications is the true theory. It applies here also. Otherwise it will mean absolutism (एकान्त) which is false. It cannot solve the problem. It is against the doctrine of the worthy master.

Liberation is for the mundane only. It is not for one who is not in bonds (of karmas), for then it will be meaningless. Considering the flow, bondage has no beginning like the past time. If there is bondage for the unbound, there will be no liberation as there will be the possibility of bondage again (for the free) and there will be

no distinction between the liberated and the non-liberated. If the bondage is without beginning, even then the separation is possible like that of ore from gold. One who has no senses has no desire to see and that desire is not possible for the unseen. If that desire is natural it should not end. If it ends there will be no place for the soul. Otherwise it will (desire) not be of the soul. In fact, it is not equal to **भव्यत्व** which is not purely of the nature of the soul. There is no equality in consideration of future continuation also, for then the desire ( **दिदृक्षा** ) will never be different from omniscience. To infer such a nature in it is unjustified. This is the fault in inferring it. Hence it is just to say that bondage etc. of the soul result from its development. Thus the doctrines of bondage and liberation are naturally proved to be true by all stand-points.

Karmas are not one with the soul. They are not imaginary things. Otherwise there will be the distinction between the mundane existence and the other. Mere absence of mundane existence again is not liberation. The destruction of the **संतान** does not mean that it will not be produced again. Such a belief is improper. Then the world will

not be without beginning and there will be no causal relation. To think of संतान as being of that particular nature is not proper. Then the संतान is decidedly rendered without support. So it is proper to take it as the particular nature of the soul only. This theory is very deep. It should be thought of with great intellect.

This happiness of the liberated souls has no end. Therefore it is called the best. It is infinite and absolutely free from eagerness. They live in the place of perfection at the top of the universe. Infinite number of liberated souls can stay as a rule in the place where there is one liberated soul. The rising of the soul to this place though without karmas is due to previous practice and it can be explained by the illustrations of the gourd etc. It is an established rule. Rising up to this place without touching anything in the middle is due to its special excellence. There will be no end to the number of the liberable souls as they are infinite. This infinity should be known by that of the units of time. भव्यत्व means mere fitness for liberation (and not surity) in the case of some, like the particular wood only which is fit for preparing aniṁmage. This is the practical point of view. It is also a part of truth as it purifies activity, proves the theory of



manifold predication and is a part of the real point of view. The real standpoint is concerned with the order of the divine lord Jina. It is good in all ways, pure in three respects and known by those who do not contract the karmas again. The sign of such people is their liking for the order. It can be known by proper behaviour of the person and it decidedly produces the desire for liberation. This order therefore should not be given to others. Such people (unfit for this order) can be known from their characteristic which is quite contradictory to that of those who deserve it. Out of compassion for them it should not be given as the water is not poured into a raw pot of clay (to preserve it). That is called compassion. It is absolutely pure, resulting in non-transgression and securing the highest bliss on account of great reverence for the lords of three worlds.

---

IGNCA RAR

ACC No. R-118



Indira Gandhi National  
Centre for the Arts